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# A NECES SARY DOCTRINE

AND ERVDITION FOR

ANY CHRISTEN

man, set furthe by

the kynges ma-

iestie of En-

glande

&c.

H



*Nelson*

Pfal. xix.

Lorde preserue the Kyng, and here  
vs when we call vpon the.

Pfal. xx.

Lorde in thy strengthe the Kyng  
shall reioyse, and be meruailous glad  
through thy saluation.



# The contentes of this booke.

The declaration of fayth.

The articles of oure beleefe, called the  
Crede.

The seven sacramentes.

The .x. commandementes of almyghty  
god.

Our lordes prayer called the Pater noster.

The salutation of the angell/ called the  
Aue Maria.

An article of free wyll.

An article of iustification.

An article of good workes.

Of prayer for soules departed.



# JOHENRY THE EYGH T

BY THE GRACE OF GOD KYNG  
of Englande, Fraunce, and Irelande, de-  
fendour of the faythe, and in earthe of the  
churche of England and also of Ireland,  
supreme hed, vnto all his faithful and lo-  
uyng subiectes sendeth greetynge.



**L**ike as in the tyme of darcke-  
nesse and ignoraunce, syndynge our  
people seduced and drawen from the  
truth by hypocrisy and superstition,  
we by the helpe of god & his worde  
haue traauayled to purge and clense  
our realme frome the apparant enozmittees of the  
same. wherin by openynge of goddes trueth, with  
settyng furth and publishyng of the scriptures, our  
labours (thanks be to god) haue not ben void and  
frustrate: So now we perceiuing, that in the tyme of  
knowledge, the deuyl (who ceaseth not in all tymes  
to bere the worlde) hath attented to retorne agayn,  
(as the parable in the gospel sheweth) into the hous  
purged and clensed, accompanied with seuen worse  
spirites: and hypocrisy and superstition beyng ex-  
cluded and put away, we fynde entered into some of  
our peoples hartes, an inclination to sinister vnder-  
standynge of scripture, presumption, arrogancye,  
carnall liberty, and contention: we be therfore con-  
strayned for the refozmation of them in tyme, and



## THE PREFACE.

For the

The crede

The sacra-  
mentes.

The com-  
maunde-  
mentes.

for auoyding of suche diuersitie in opinions, as by the sayde euill spirites might be engendred, to sette furth with the aduise of our clergy suche a doctrine and declaration of the true knowledge of god and his worde, with the principall articles of our religion, as wherby all men may vniiformely be ledde & taught the true vnderstandyng of that whiche is necessary for euery chrysten man to know, for the ordering of him selfe in this lyfe, agreably to the will and pleasure of almyghty god. Which doctrine also the lordes bothe spirituall and tempoꝛall, with the nether house of our parliament, haue both sene and lyke very wel. And for knowlege of the orde of the matter in this boke contened, for as muche as we knowe not perfectly god, but by fayth, the declaration of faith occupieth in this tretise the first place. wherunto is nexte adioyned the declaration of the articles of our Crede, conteinyng what we shulde beleue. And incontinently after them foloweth the explication of the seven sacramentes, wherin god ordinarily worketh, and whereby he participateth vnto vs his speciall giftes and graces, in this lyfe. Whiche matters so digested and set forth with simplicitie and plainesse, as the capacities and vnderstandynges of the multitude of our people may easily receyue and comprehend the same: There foloweth conuenientlye the declaration of the .x. commaundementes, beyng by God ordeyned the hyghe way, wherin eche man shulde walke in this lyfe, to finish fruitfully his iourney here, and after to rest eternally in ioy with him. Whiche because we can  
not

## THE PREFACE.

not doo of our selfe, but haue nede alwayes of the grace of god, as without whom we can neither continue in this lyfe ne without his speciall grace doo any thing to his pleasure, wherby to attaine the life to come: we haue after declaration of the cōmandementes, expounded the. vii. petitions of our Vater noster, wherin be contained requestes and luttres for all thynges necessary to a chrysten man in this present lyfe, with declaration of the Ave Maria, as a prayer conteynyng a ioyfull rehersall, and magnifying of god in the worke of the incarnatiō of Chryst whiche is the grounde of our saluatiō, wherin the blessed virgin our Lady, for the abundance of grace, wherewith god indued her, is also with this remembrance honoured and worshypped. And for as muche as the heades and sensis of our people haue ben imbusted, and in these dayes trauailed with the vnderstandyng of freewill, Justification, Good workes, and Praying for the soules departed: we haue by the aduise of our clergie, for the purgation of erroneous doctrine, declared and sette furthe openly plainly, and without ambiguitie of speche, the mere and certain truthe in them. So as we verily truste that to knowe god, and howe to lyue after his pleasure, to the attaining of euerlastyng life in the ende, this boke conteyneth a perfecte and sufficient doctrine, grounded and established in holy scriptures. wherfore we hartly exhorte our people of all degrees, willyngly and earnestly bothe to reade and printe in theyr hartes the doctrine of this boke, considering that god (who as saynt Paul sayeth, distri-

The pater  
noster.

The Ave

freewill.  
Justifica-  
tion.  
Goodworkes.  
Prayer for  
soules.



## THE PREFACE.

diuideth to his church his graces distinctly ) hath  
 ordered some sorte of men to teache other, and some  
 to be taught, that al thynges shulde be done semely  
 and in order, and hath beautified and set furthe by  
 distinctiō of ministers and offices, the same church:  
 And considering also that for the one parte whiche  
 shuld teache other, is necessary not only knowlege,  
 but also learning and cunning in the same know-  
 lege, whereby they may be habile conueniently to di-  
 spence and distribute to their audience the trueth of  
 god, accordyng to theyr connyng for the edification  
 of other, and by true exposition of the scriptures ac-  
 cordyng to the apostolicall doctrine receyued and  
 maintained from the beginning, and by conferring  
 and declatation of them, to conuince, refell, and re-  
 proue all errours and vntrouthes set furthe to the  
 contrary & finally be also able to giue an accompte,  
 as saynt Peter sayeth, of that they profess: It must  
 be agreed than that for the instruction of this parte  
 of the church, whose offyce is to teache other, the ha-  
 uing, redyng, and studyeng of holy scripture, bothe  
 of the olde and newe testament, is not onely conue-  
 nient but also necessary: But for the other parte of  
 the church ordeined to be taught, it ought to be de-  
 cerned certainly that the reading of the olde and newe  
 testamēt, is not so necessary for all those folkes, that  
 of duty they ought and be bound to reade it, but as  
 the pynce and the policy of the realme shali thinke  
 couenient, so to be tollerated or taken from it. Con-  
 sonant wherunto the polittike lawe of our realme  
 hath nowe restrained it from a greate meyny, este-  
myng

## THE PREFACE.

ming it sufficient for those so restrained, to here and truly beare away the doctrine of scripture taught by the preachers, and so imprint the lessons of the same, that they may obserue and kepe them inwardly in their harte, and as occasion serueth, expresse the in their dedes outwardly, whereby they may be partakers of that blisse, whiche the gyuer of blessednes our sauour Christe spake of and promised to suche, sayeng: Beati qui audiunt uerbum dei, & custodiunt illud. Blessed be they that here the true doctrine of god, and kepe it, whiche is the true sense of that texte, Wherefore we exhort and desyre al our louyng subiectes, that they prayeng to God for the spirite of humilitie, do conforme them selues as good scholers and learners ought, to here and beare away as afore, and willingly to obserue such ordre, as is by vs and our lawes prescribed, and to rede and beare well away the true doctrine, lately by vs and our clergye set forth for theyr erudition, whereby presumption and arrogancie shall be withstanded, malice and contention expelled, and carnall libertie refrayned and tempered, and disdeyne clerely remoued and taken away. So as endeuouring our selues to lyue quietly and charitably together, eche one in his vocation, we shall be soo replenished with manifold graces and gyftes of god, that after this lyfe we shall reigne in toy euerlastyng with the onely head of the vniuersal catholike churche our sauour and redemer Jesus Christe. Amen.





# Faith.



**FOR** AS MOCH AS IN this booke, whiche is sette furthe for the institution and crudition of the common people, the articles of our faith haue the fyrste place, it is very necessarye, befoze we entre into the declaration of the sayde articles, some thyng to entreate of fayth, to the intent that it may be knowen. what is ment properly by the worde Faythe, as it is apperteynyng to a chris ten man, who by faythe is partaker of goddis benefites by Chyste. And although faith be diuersly taken in scripture, it shal be sufficient to entreate here, of two kyndes or acceptions of the same.

**F**aythe in the fyrste acception, is considered as it is a seuerall gyfte of god by it selfe dystincte from hope and charitie, and so taken, it signifieth a perswasion and belefe, wrought by god in mannes harte, wherby he assenteth, granteth, and taketh for true, not onely that god is, whiche knoweledge is taught and declared by the marueylous workes of the creation of the worlde, as sayeth saint Paule in the epistle to the Romaines, but also that al the wordes and sayenges of god, which be reueled and opened in the scripture, be of moste certaine truthe and infallible veritie. And further also, that all those thynges, whiche were taught by the apostles, and haue ben by an hole vniuersal consent of the church

Rom. I.



# F A Y T H E.

of Ch;iste. euer sythe that tyme, taught continual-  
ly and taken alwayes for true, ought to be receyued  
accepted and kept. as a perfect doctrine apostolyke.  
And this is the first acception of faith, which man  
hath of god, wherin man leaneth not to his owne  
naturall knowledge, whiche is by reason, but lea-  
neth to the knowledge, attayned by fapth, without  
the whiche faith, we be ignozant and blynde. and  
can not vnderstande, acco;dyng as the prophete  
Esaie saythe, Nisi credideritis, non intelligitis, Onles  
ye beleue, ye shall not vnderstande. And this faith  
is the beginning, entrie, and introduction vnto all  
ch;risten religyon and godlynes. for as saynt Paul  
sayth, He that cometh to god, must beleue that he  
is, and that he is a rewarder vnto theym, whiche seeke  
to please hym. And this faith, although it be the  
necessary beginning of all rightuousnesse, yet if it  
procede not further, to hope and Charitie, it is cal-  
led in scripture a deade fapth, because it is voyde  
and destitute of the lpe and efficacy of charitie.

**F**aythe in the second acception is considered as  
it hath hope and charitie annexed and ioyned  
vnto it: And faith so taken signifieth not onely the  
belefe and perswasion before mentioned in the fyrst  
acception, but also a sure confidence and hope, to  
attayn what so euer god hath promysed for Ch;istles  
sake, and an hartly loue to god, and obedience to his  
commaundementes. And this fapth is a lpuely  
fapth, and worketh in man a redy submission of  
his wyl to goddis wylle. And this is the effectua-  
ll fapth that worketh by charitie, whiche saynte  
Paule

Vii. iuxta  
sept,

Hebr. xi.

# FAITH.

Paul to the Galathians affirmeth to be of value and strength in CHRISTE IESV. By this Gala.v.  
 faith, Abraham, not knowing whether he shoulde  
 goo, went out of his countrey, and dwelte in the Hebr.xi.  
 lande of beheste, as in a straunge lande, lookinge  
 and trustyng for a citie founded and buylded by  
 almyghty god. By this faith also, he was ready  
 to offer vp his onely begotten sonne Isaac, whan  
 he was tempted, in whom he looked for the promise,  
 nothyng doubtyng, but that god was able to  
 raise hym vp agayne frome death. And this wyse  
 is faith taken in the moste part of the examples,  
 whiche be recyted of sainte Paul in the eleuenthe  
 chapter of his epistle to the Hebrues. And this  
 faith every christen man professeth and couenan-  
 reth to keepe, whan he recepueth the sacrament of  
 baptisme.

FOR declaration whereof, it is to be noted, that  
 all promises of god, made to man after the falle of  
 Adam, for Christes sake, be made vnder this condi-  
 tion, that man shoulde beleue in god, and with the  
 grace of god, gyven for CHRISTE, endeuoure  
 hym selfe to accomplishe goddis commandemen-  
 tes. The church (therefore intendyng that man  
 shoulde alwayes haue in mynde, how the promises  
 of god be made vpon condition, and without kee-  
 ping of the condition, no man is partaker of god-  
 dis promises) hath taughte and ordeyned, that  
 menne before they receyue baptisme, shall promise  
 and couynaunte to fulfill the sayde condytion,  
 and to forsake the deuill and the wo, lde, and to

B.ii.

serue



serue onely god. And of this especiall couenaunt, wherby man byndeth him self to god, he is called in latyn Fidelis, faithfull, and he that neuer made the same couenant, or after he hath made it, renounceth and refuseth the same, is called amonges chrysten men Infidelis, vnfaithfull or heathen. And bycause god hath made promise and couenant with man (as is befoze declared) whiche we muste moste assuredly beleue, that god wyll obserue and kepe, and is euer in his wordes and promyses, most true, moste iuste, moste constant: therfore god is called (as he is in dede) faithfull to man, and keepeth and obserueth his faith, that is to say, his promise to man, requirynge that man shulde lykewys kepe his faith and promise towarde hym.

**N**OWE of that whiche is befoze sayd, it is manifest, that faith (as it is taken in the second accepti- on) is the perfect faith of a true chrysten man, and conteineth the obedience to the hole doctrine and religion of Chryste. And thus is faith taken of saynt Paule, and in other places of scripture, where it is sayd, that we be iustified by faith. In which places men may not thynke that we be iustified by faith, as it is a seuerall vertue separated from hope and charitie, feare of god and repentaunce, but by it is meant faith, neither only ne alone, but with the for- sayd vertues coupled together, containing as it is aforesayde, the obedience to the hole doctrine and religion of Chryste.

And here is to be noted, that euery man, that dothe offende god, dothe not lose his faith thereby.

# FAITH.

For they that synne by frailtie and soden motions  
(whiche iuste men doo not auoyde) and be taughte  
therfoze of Ch:ist to say in their Pater noster, Forgiue  
vs our trespasses, as we forgyue them that trespatse a-  
gaynst vs: Yet those men, so breaking their promyse  
with god, and slackyng in suche care and desyre, as  
they shulde haue to please god, neuerthelesse be not  
accounted to haue lost theyr fayth therby, yea they  
also who after the knowlege of god, fall into dead-  
ly synne aduisedly, as they that committe murther,  
adultery, and other abominations, and soo falle  
from faythe, as it is taken in the seconde acception,  
and be therfoze out of the state of grace and fauour  
of god so: the tyme, yet do not those men fall frome  
fayth, as it is taken in the fyrst acception, that is to  
saye from certayne and assured knowlege of god  
and his doctrine. And therfoze the gospel speaketh  
of a seruaunt, that knoweth the wyl of his lord, and  
dothe it not. And saynt James in his epistle sayeth,  
that faythe may remayne without charitie. Wher-  
foze a transgressour of the lawe of almyghty God  
after baptisme, kepeth styll a remorse of conscience,  
and the lyghte of knowlege by faythe, whereby he  
seeth the remedies, howe to attayne remission of  
synne, and by a special gyfte of further grace is mo-  
ued to vse the same remedies, and so by faythe wal-  
keth the wayes ordeined to attaine remission of sin-  
nes, as in the sacrament of penance, shalbe declared.

Luc. xii.

Iacob. ii.

Thus we haue shewed two acceptions of fayth  
and declared, that the fayth of knowlege may re-  
mayne in hym that hath fallen from fayth, after the

Bit

second



# FAITH.

second acception. But whether there be any special particular knowlege, which man by faith hath certainly of him self, wherby he may testify to him selfe, that he is of the predestinates, which shal to thende perseuere in their callinge, we haue not spoken, ne can not in scripture ne doctours find, that any such faith can be taught oꝝ preached. Truth it is, that in the sacramentes instituted by Ch:ist, we may constantly beleue the woꝝkes of god in them, to our present comfoꝛt, and applycation of his grace and fauour, with assurance also, that he wyll not faile vs, if we fall not from hym. wherfoꝛe so continuinge in the state of grace with hym, we may beleue undoubtedly to be saued. But foꝛasmuche as our owne frailty and naughtynes, ought euer to be feared in vs, it is therfoꝛe expedient foꝛ vs to lyue in continuall watche, and continuall fight with our enemies, the deuyl, the flesh, and the woꝛld, and not to presume to moche of our perseuerance & continuance in the state of grace, which on our behalfe is vncertayne and vnstable. foꝛ although goddis promises made in Ch:iste be immutable, yet he maketh them not to vs, but with condition, so that his promise standyng we may yet faile of the promise, bicause we kepe not our promise. And therfoꝛe if we assuredly reckon vpon the state of our felicitie, as grounded vpon goddis promise, and do not therewith remembre, that no man shalbe crowned, onles he laufully fight, we shal triumph befoꝛe the victoꝛy, and so loke in vaine foꝛ that whiche is not otherwise promised, but vnder a condition. And this euery ch:isten man must assuredly beleue.

The

**The Crede or the .xii. articles  
of the christen faythe.**

- i **B**eleeue in god the father almighty  
maker of heauen and earth.  
ii And in Jesu Christe his onely  
sonne our lord.  
iii whiche was conceived by the holy goste,  
borne of the virgine Mary.  
iiii Suffred vnder Pöce Pylate, was crucifi-  
ed, dead, buried, and descended into hell.  
v And the thirde day he rose again frö deth.  
vi he ascended into heauen, & sitteth on the  
right hand of god the father almighty.  
vii From thens he shall come to iudge the  
quicke and the deade.  
viii I beleue in the holy goste.  
ix The holy catholike churche.  
x The communyon of sayntes: The for-  
gyuenes of synnes.  
xi The resurrection of the body.  
xii And the lyfe everlastyng. Amen.

**Here**



THE NOTES.

Here folowe certayne notes for the  
better vnderstanding of this Crede.



First it is to be noted, that all  
and singular the .xii. articles, contai-  
ned in this Crede, be so necessarie to  
be beleued for mans saluation, that  
who so euer wyl not constantly be-  
leue them, or wyl obstinately affirme the contrary  
of them, can not be the very members of Chyſte,  
and his espouse the churche, but are very infidelles  
or heretikes, and members of the deucl, with whom  
they shall be perpetually damned.

Secondly it is to be noted, that all true chry-  
ſten men, ought and muſte moſte constantly beleue,  
mainteyne and defende all thoſe thinges to be true,  
whiche be comprehended in this Crede, and in the  
other .ii. credes, wherof the one is vſed to be ſayde  
at maſſe, and is approued by the auncyent generall  
councelles, & the other was made by the holpe man  
Athanasiuſ: And alſo all other thynges which be  
cōprehended in the hole body & canon of the bible.

Thirdly that all true chryſten men ought and  
muſt not onely repute take and holde all the ſayde  
thynges for the moſt holy, moſt ſure, and moſt cer-  
taine and infallible truthes of goddis woꝛde, and  
ſuche as neyther oughte ne can be altered or con-  
uelled by any contrarie opinion or authoritie: but  
alſo muſt take & interpretate all the ſame thynges  
accoꝝdyng to the ſelfe ſame ſentence and interpre-  
tation

THE. I. ARTICLE.

tation, whiche the wordes of scripture do signifie,  
and the holy approued doctours of the churche, do  
agreably intreate and defende.

Fourthly that all true chrysten men ought and  
must vtterly refuse and condemne al those opinions  
contrary to the said. xii. articles of our crede, whi-  
che were of longe tyme paste condemned in the. iiii.  
holy counsels, that is to say, in the counsele of Nice,  
Constantinople, Ephese, and Calcidonense.

The fyrst article.

I beleue in god the father almighty  
maker of heauen and earth.



**E** Of the plain vnderstandinge  
hereof, euery materiall worde of this  
article shalbe declared hereafter. And  
first we muste knowe, that God is a God.  
spiritual and an inuisible substance,  
of nature, of infinite power and eternall, without  
beginning of endyng, & of incomprehensible know-  
lege, wysdome, goodnes, iustice, and mercy, and that  
there is but one very god, thre persons, the father,  
the sonne, & the holy gost, & that these thre persons,  
be not thre goddis, but all one god, one nature,  
one substance, all one euerlastinge essence of being,  
and all lyke and equall in might, power, wysdome,  
knowlege, rightwysnes, and all other thynges be-  
longyng vnto the deitie. And that besyde of with-  
out this god, there is none other god.

G

More



## THE. I. ARTICLE.

Father.

**MOREOVER** we must knowe, that god the father is the fyrst persone in trinitie, and Father of his onely begotten sonne, the second persone in Trinitie, and that he dyd begette hym of his owne substance, by eternall generation, that is to say, by generation that neuer had begynning.

**And where** this article conteineth, that god the father is Almighty, it is as moch to say, as that he may do all thynges that he wil, in heauen and in earthe, and nothyng is to hym impossible, and that his godly power and myghte excelleth infinitely, and incomparably all other powers, in heauen, earth, and hell: so that all other powers whiche be in heauen, earthe, or hell, be nothyng as of theym selues, but haue all their might force and strength of hym, and be all subiecte vnto his power, and can not resyst or lette the same. And althoughe god be omnipotent, and of infinite power, yet he is not author or worker of any synne: for whan soeuer any synne is done by any creature, the same is wrought by the malice of the deuyll, or free wyll of man, only by the sufferance and permission of god, not and by the working a power of god, in styng vp, furthering, or assisting the malice of the euill thought or deede.

**This** article conteineth further, that god the father Almighty, dyd at the begynnyng, create, forme, and make of nought, heauen and earthe and all thynges visibill, and invisibill, and that he dyd gyue vnto them, all theyr power and myghte, and so he doth from tyme to tyme continually pre-  
serving

## THE. I. ARTICLE.

serue, gouerne, susteyne, and mainteine the hole worlde, and all creatures therin, by his onely goodnesse and high prouidence, in so moche that without his continuall workynge, nothinge shulde be able, any while to continue.

And for the more euident and playne vnderstandyng of the firste parte of this article, whyche is, I beleue in god, it is to be noted, that we must not onely beleue stedfastly, that god is, and that he is true in all his wordes and promyses, and that he is omnipotente, and creatour of heauen and earthe. and so forth: but we must also with this our beleue, loue god, and cleaue onely vnto hym, and that with al our harte and power, and so continue and dwelle styll in hym, by loue. It signifieth also, that we must obey vnto his wyll, as well in al our inwarde thoughtes and affections, as also in al our outwarde actes and dedes, and that we must abhorre all vyce, and not wishe or desyre of god, any euill or vngodly thing. It signifieth also that we must constantly betake and commytte our selues, and all ours holy vnto god, and fyre all our hole hope, trust, and confidence in hym. and quyte our selues in hym, beleuyng perfectly and assuredly that he wyll in dede shewe no lesse goodnesse, loue, mercy, grace, and fauour vnto vs, than he promyseth by his word to do with vs, vsing our selues as afore is sayde.

THIS maner of beleue we ought to haue in no creatour of god, be it neuer so excellent, but in god only, & therfore in this crede, the said maner of spea



THE. III. ARTICLE.

kyng, I beleue in, is bled onely in the thre articles, whiche concerne the thre persons in trinitie, that is the father, the sonne, and the holy goste.

The seconde article.

**A**nd in Iesu Christ his onely sonne our loꝝde.



**O**f the vnderstandinge of this second article, it is to be knowen, that IESVS CHRIST is the only begotten sonne of almighty god the father, and þe he was begotten of his godly nature & substance eternally, and that he is very god, the same substance with god the father, and the holy gost, vnto whom he is equall in all thinges of the godhead. And although we christen men, may be called the children of god by adoption and grace, yet onely our sauour Iesus Christe is god the fathers sonne by nature.

**W**e must knowe also and beleue, that IESVS CHRIST, was eternally preordained and appointed, by the decree of the hole Trinitie, to be our loꝝde, and to redeme and byynge vs from vnder the dominion of the deuyll & sinne, vnto his kyngdome, loꝝdshyp, and gouernance, and therfoze is worthely called IESVS that is to say, sauioꝝ: and CHRIST that is to saye, anointed king & priest, and LORD, that is to saye, redemer and gouernour, foꝝ he hath done and fulfilled foꝝ all mankinde the very office both

### THE. II. ARTICLE.

bothe of a p̄iest, and of a kyng, and lord. Of a p̄iest, for asmoche as he hath made sacrifice and oblation on the crosse, in that he there willingly suffered his naturall body to be slayne, and his bloudde to be shed for remission of synne, and so was bothe the p̄ieste and the sacrifice it selfe. And of a kyng and lord, in that he hath like a moste mighty conquerour, overcome and utterly oppressed his enemies, and hath spoyled theym of the possession of mankinde, whiche they wanne before by fraude and decepte, by lyinge and blasphemynge, and hath brought by now into his possession and dominion, to reigne ouer vs in mercy, lyke a most louing lord and gouernour. And therfore in this article we call hym Our lord.

And although this worde Dominus, diuers tymes is translated in to our englyshe tongue, the lord, and the place and circumstance of scripture, oftentimes requireth the same, yet amonge vs christen men, in our common speche, when we speake of Christe and call hym Lord, it is mooste mete and conuenient, that we call hym, Our lord, to signifie and admonishe vs, that we be his peculiar people, redeemed by hym, and deliuered from the dominion and the captiuitie of the deuyll, and be made his owne propre and obedient seruauntes, after which sorte, the heathen people (bycause of their infidelitie) be neither his seruauntes, ne partakers of his benefites, and therfore can not say, and call him as (Christen men do) Our lord.

C.iii.

The



The thirde article.

whiche was conceived by the holy  
gost bozne of the virgin Mary.



**H**ys declaratyon of this arty-  
cle, ye shall vnderstande, that whan  
the tyme was come, in the whiche it  
was befoze ordeyned and appoynt-  
ed, by the decree of the hole Trini-  
tie, that mankynde shoulde be saued and redemed,  
than the sonne of god, the seconde person in Trini-  
tie, and verrye god, descended from heauen in to  
the world, to take vpon him the verry habite fourme  
and nature of man, and in the same nature to suf-  
fer his glorious passion for the redemption and sal-  
uation of all mankinde.

And for farther declaration he reof, it is to be  
consydered, that befoze the comynge of Chyriste,  
mankynde was so blynded and d:okned in synne,  
that the true knowlege of god was euery where in  
the world forgotten, and his lawes broken, not on-  
ly by the gentiles in all other nations, but also by  
the iewes, the chosen people of god, to whome god  
had by his seruaunt Moyses giuen his lawes, wher  
by they myght knowe howe to auoyde synne and  
pleased hym, and where those lawes gyuen by god,  
were often by them transgressed, yet almighty god  
dyd from tyme to tyme, sende to theym his prophe-  
tes, inspired with his holy spirite, bothe to admo-  
nyshe them of their synnes, and to teache them how  
they

### THE. III. ARTICLE.

they shuld truely vnderstande and obserue the said lawes gauen by his seruaunt Moyses. After the whiche admonitions many tymes so gauen by the prophetes and nothynge regarded, almyghty god of his infinite goodnes and inestimable mercy, for the loue that he beare to mankynde, dyd send at the last in to the worlde his onely begotten sonne, being his eternal wisdom, by whome in the begynnyng he dyd create heauen and earthe, and all creatures in them, to take vpon hym mans nature, for to redeme mankynde, and so teache the worlde the truth of his lawes, and by what meanes the worlde might by faythe to be gauen to his wordes and doctrine, amende theyr lyues, and atteyne to comme to the lyfe in heauen, folowynge hym in his doctrine, who was the waye, to come to the father, the Truthe, to atteyne the knowlege of the father, and the Lyfe it selfe, wherin he shulde finally leade them, to come vnto the father, vnto whom god the father, commaundyng the worlde to gve full credence sayd to all men, *Ipsam audite, beare hym.*

Mat. xvi.

wherfore the sayd sonne of god, in the wombe of the blessed virgin called Mary, dyd take vpon him of her very fleche, nature and substance, mans nature, and beyng conceiued by the holy gost, was bozne of her body, and dyd vnite and conioyne together the same nature of man, take of the substance of the said most blessed virgin, with his godheade in one persone, with suche an indissoluble and inseparable knotte and bonde, that he beyng one persone IESVS CHRISTE, was, is, and euer shall be in.



THE. IIII. ARTICLE.

be in the same person, verie perfecte god, and verie perfecte man, whiche holy worke of the incarnation, was not wrought by the seede of man, but by the holy goste in the sayde moſte blessed virgine, without any motion of concupiscence or spotte of synne, and was accompyshed without any violation or detrimēt vnto the virginittē of that blessed virgine saint Mary, who bothe in the conception and also in the byrth and natiuitie of our sauour I E-  
SV CHRIST her chyldē, and euer after reteyned styll her virginittē pure and immaculate, and as cleere without blotte as she was at the tyme that she was fyrst borne.

The fourth article.

Suffered vnder Ponce Pilate / was crucified, dead, buried, and descended into hell.



**D**Eclaracion of this article  
it shalbe expedient brefely to repete the  
processe, of a great part of our sauour  
Christis lyfe, from the beginninge, vnto  
to the tyme of his most glozious passi-  
on, with the same passion also, and the descense of  
his soule into hell, wherfore we must vnderstande,  
that Christe very god and man, after he was con-  
ceyued and borne of his blessed mother, waxed and  
lyued forth here in the worlde, vntyll he came vnto  
the. xxxiii. yere of his age, and that in all this  
tyme of his lyfe, he suffered and endured for our sa-  
kes

THE. IIII. ARTICLE.

kes and our welthe, & also for our example, moche  
bodily affliction, moche labour, moch trauaile, mo  
che hunger, thyrst, and pouertie. moche iniury and  
ignominy, and many other such miseries and infir  
mities, as all mortall men be subiecte vnto (syn and  
ignozaunce onely except) & so passed ouer al the hole  
course of his lyfe, euen fro his natiuitie vntyll his  
death, in suche perfect obedience vnto the lawes of  
god and man, acco:dyng to the wyll of his father,  
and in suche perfecte innocencye of lyuing, that no  
faute or blame of lypynge, ne any offence or trans  
gression coulde iustly and truly be laid against him  
and yet the blynd, igno:ant, and obstinate Jewes,  
replete with enuy and malice, as the very members  
of the deuyll, by whom they were prouoked and en  
duced ther vnto, laboured continually by all craft  
and meanes they coulde, to dystrope hym, and at  
length conspiring together, they toke him serching  
and prouocinge false wytnesse to accuse hym, and  
after they had bette him, and spette in his face, and  
vsed al the byllany they could vnto him, they bound  
him, and brought him before Pontius Pilatus, be  
inge than the chiefe iudge in Ierusalem, vnder the  
emperour of Rome, and there they most falsely ac  
cused hym, as a subuerter of the lawes of god, and  
as a persone that seduced the people, and moued se  
dition amonge them, and as a traitour against the  
emperour of Rome, after whiche accusations our  
sayde sauour and redemer Iesus Christ was gre  
uouously scourged, by the commaundement of Py  
late, and had a crown of thorne put vpon his head

D

by



THE. IIII. ARTICLE.

by the souldiours of the garrison, and was by them not onely moste spitefully mocked and scoomed, but also most cruelly toymented and afflicted, and after this he was at the last in publike and open iugement, condemned by the sentence of the said iudge, to be crucified, to the intent he shoulde suffer that kynde of death, whiche amonge the Jewes was cuer most abhorred and detested, and accompted to be the moste shamefull and cursed of all other: and so acco:dyng to the sayde sentence, the souldiours of the garrison crucified hym, that is to say, they nayled hym throughe handes and feete to a crosse, and hanged hym vppon the same betwene two trees, vpon a certayne hyll callyd Caluary, vntyl he was deade: and after he was thus deade, one Joseph of Aramathia, beyng one of Chzistis disciples, obteyned lycence of the sayde iudge, to take downe the blessed bodye of oure sauour I E S V CHRIST from the sayde crosse, and that done he and an other of Chzistis disciples, callyd Nicodemus, wapped and foolded the same bodye in a cleane syndon, and soo layde it and buryed it in a newe graue or sepulchre, whiche the sayde Joseph had made a stone, wherein there was neuer man buryed befoze. and after he was thus crucified and deade vppon the crosse, he descended in soule into hell, and losed the pynes or sorowes therof, wherewith it was not possible, that he shulde be holden, and conquered and oppressed bothe the deuyll and hell, and also deathe it selfe, wherevnto all man-kynde was condemned by the falle of oure forefather

ther

THE. II. ARTICLE.

ther Adam into synne.

The proces of our saulour Jesu Chrystis life,  
 death, buriall, and discent to hell, thus declared,  
 it is specially to be noted, and to be beleued for a  
 certayne truthe, that our sayde saupour, in all the  
 tyme of his mooste bytter and greuous passion, and  
 in sufferynge his mooste peynfull and cruell death,  
 not only indured and susteyned for our redempti-  
 on, all the peynes and iniuries, and all the obpro-  
 bries and ignominies, whiche were done to hym,  
 mooste pacientely withoute resistance, and like an  
 innocent lambe. but also that he did wyllyngly and  
 gladly suffer this crosse, and this kinde of death  
 for our example, that we shulde folowe the steppes  
 of hym, in pacence and humylitie, and that we  
 shulde beare our owne crosse, as he did beare his,  
 and that we shoulde also hate and abhorre all  
 synne, knowinge for suretie, that who so e-  
 ver dothe not in his harte, hate and ab-  
 horre synne, but rather accompteth  
 the breache and violacion of gods  
 his commandement, but as a  
 lyght matter, and of small  
 weyght and importance,  
 he esteemeth not the  
 price & value of the  
 passion and death  
 of Chryst, ac-  
 cordinge  
 to the dignitie and worthy-  
 nesse therof.

D. li.

The



The fyfte article.

And the thyrde daye he rose againe  
from deathe.



**B**Y this article it appereth /  
howe our sauntour Iesus Chriſt, af-  
ter he hadde conquered and ſpoyled  
the deuill and hell, he retourned a-  
gayn from thens, like a moſt migh-  
ty kyng & conquerour, in triumphe  
and gloꝝy, and ſo reſumed and toke agayn his bleſ-  
ſed natural body, the thirde day after his ſaid deth.  
And ſo doyng, roſe out of that ſepulcre, in his na-  
turall and perfecte manhode, that is to ſay, in his  
ſoule, and in the ſelfe ſame body, whiche was boꝝne  
of the virgin Mary, and dyd hang vpon the croſſe.  
After whiche reſurrection, he was conuerſaunt in  
the woꝝlde, by the ſpace of foꝝty dayes, and did eate  
and dꝛinke with his apoſtles and his diſciples, and  
pꝛeached vnto them, & authoꝝiſed them to go foꝝthe  
into the woꝝlde, to manifeſt and declare, that he  
was the very Chꝛiſt, the very Meſſias, and the ve-  
ry god and man, whiche was pꝛoꝝmpled in ſcripture  
to come to ſaue and to redeeme all thoſe, that bele-  
uyng in hym, oꝝdered them ſelues in obeying and  
ſolowynge his pꝛeceptes and commaundementes  
accoꝝdyngly.

In this article of Reſurrection it is to be no-  
ted, that there is nothyng, that can in all aduer-  
ſitie and trouble, be moꝝre ioyfull and comfoꝝtable  
vnto

# THE. V. ARTICLE.

In'o vs, than the belefe of this article, that Chyſte  
 roſe againe from corꝑorall deathe to lyfe, and that  
 we ſhall alſo do the ſame. The faythe and belefe of  
 this (if we do continue in lyuynge well) is our vi-  
 ctory and triumph ouer the deuyl, hell, and death,  
 and a ſpeciall remedy, to put away the horꝛour and  
 feare of theym, foꝛ as moche as hereby we be aſſu-  
 red, that as deathe coulde not holde Chyſte, euen  
 ſoo it can not holde vs, whiche are by a chꝛyſten  
 faythe, the very memꝑes and body of Chyſte, but  
 that we ſhall ryſe from deathe, and lyue agayne in  
 gloꝛye with hym, euerlaſtyngely, yf we oꝛder and  
 confoꝛme our wyl in this woꝛlde to his pꝛeceptes.  
 And the onely hope hereof, ſhoulde make vs not to  
 feare the aduerſities in this woꝛlde, bycauſe we ly-  
 uynꝑ as afoꝛe, be aſſured to haue a better and moꝛe  
 glorious lyfe after this, as ſainte Paule wyꝑteth  
 to the Coꝛinthians, ſayynge: If we chꝛiſten menne i. Cor. xv.  
 had no hope of other lyfe, than this that is pre-  
 ſent, than were we the moſte myſerable of all menne.  
 But nowe Chꝛiſte is ryſen againe from deathe, and  
 hath declared thereby, that there is a life after this  
 lyfe, whiche all chꝛiſten men hope to come to. Accoꝛ-  
 dyng herevnto ſayth ſaint Auguſtine. All the hope  
 of our faythe ſtanderh in this pointe, that we ſhall  
 ryſe agayne. This made the faythefull and good  
 men (of whom ſaint Paul ſpeketh to the Hebꝛues) Hebr. xl  
 to reſuſe to be preſerued from bodily death, bycauſe  
 they loꝛed aſſuredly foꝛ a better reſurrection.

Of this article the epiſtles of ſaint Paul, and  
 the newe teſtament be full, to the Romayns he wyꝑ-

D. iii.

teth



## THE .V. ARTICLE.

Rom. iiii.  
ii. Tim. ii.  
Act. i.  
& ii.

teth, Christ rose againe for our iustification, to witte the he sayth: Remēber that Iesus Christ is risen again from death. The apostles besides other names pertynyng to their office, be specially called the wytnesses of Christs resurrection, the whiche resurrection, as it was by many and sundry apparitions and other infallible argumentes, declared and proued vnto them, so they dyd in all places, and at all tymes open and inculcate the same, as a special and a chiefe article of Christs doctrine, wherein shulde depende and rest, the greate comforte and solace of all true and faithfull beleuers in Christ.

Moreover by this article, it is not onely confirmed vnto vs, howe the naturall bodye of man, shall after the corporall death and departyng out of this present lyfe aryse again, as is befoze expessed, but also by this resurrection of our sauour Christ we be admonyshe, that as Christe after his death rose agayne, so we dyinge from sinne, shulde rise agayn, and walke in a newe life of spirite and grace.

The syxte article.

**T**he ascended into heauen and sitteth on the ryght hande of god the father almyghty.



this article conteineth, howe our sauour IESVS CHRISTE, after that he had perfectly accomplished and perfozmed the hole mistery of the redemption of mankynde, by his

## THE. VI. ARTICLE.

his incarnation, his birthe, his passion, his deathe  
his buriell, his descending into hell, and ryllynge  
agayn from deathe to lyfe, and after he had bene  
here in earthe, conuersant with his apostles and  
disciples, by the space of forty dayes, after his re-  
surrection, whan he was amonge the apostles, he  
in theyr syght ascended vp into heauen, in the very  
same his naturally body, whiche was boꝛne of the  
blessed virgine his mother, and was crucified vpon  
the crosse, and so did withdꝛawe his accustomed vi-  
sible conuersation, from the presens of his apostles,  
and from the bodily syght of all other creatures.  
By remembraunce wherof, both they and we shuld  
here in earthe eleuate and lyfte vp our hole hartes,  
myndes, desyres, and all affections, from earthely  
thynges, and frome all carnall and worldly cares,  
towardes heauen and heauenly thynges, and soo  
shulde by his grace prepare our hartes, and make  
our selues mete and apte to receiue his spirituall  
gyftes, which he sendeth into the worlde.

In this article also is expꝛessed, howe our sa-  
uiour Chꝛiste, beinge ascended into heauen, sitteth  
on the ryght hande of god the father, that is to say,  
hath and shall euer haue communicate vnto hym  
of god the father, glorie, honour, felicitie, power,  
and euerlastynge monarchye, gouernaunce, rule,  
and dominyon ouer all the pꝛyncipates, potesta-  
tes, powers, dominions, and ouer all creatures,  
that can be named eyther in this worlde, oꝛ in the  
worlde to come, to be ordeyned kyng of al kynges,  
and loꝛde of all loꝛdes, and all thynges in heauen  
and



THE. VI. ARTICLE.

and earth, to be caste vnder his fete and made subiecte vnto hym, and he is appointed the onely head of the vniuersall catholike churche, whiche is his mysticall body. And lykewise as the head alway excelleth all the other members, so Chyste doth excelle incomparably in honour and dignitie, all the members of his sayde bodye, the Churche, whereof he is the onely perfection and consummation, and is also the onely eternall prieste and byshoppe of his sayde churche, that is to saye, the onely mediator betwene god and mankinde, the redeemer, intercessour, and aduocate, for the remission of synnes, as hereafter in this booke it shall moze at large appere.

And it is to be noted, that although the intercession and mediation by prayer of sayntes departed, and of such the members of the catholike churche, as be yet lyuynge on earthe, be good, acceptable, and profitable vnto vs, yet that is onely by the mediation and intercession of Chyste our head, in whom god the father is pleased and contented, and though whom saintes departed this lyfe, and resting in heauen with Chyste, and suche as truly confesse Chyst, in the churche catholyke, yet liuing, may and do effectually pray for vs: and therfore be of vs also auaylably prayed vnto, that is to say, desired to pray for vs: accordynge wherevnto all common prayers of the churche, oughte to be alwayes fynished and ended, with a remembrance of our sauour Iesu Chyste, In whom, by whome, and for whome, all is accepted of god, and without whom

THE VI. ARTICLE.

Whom, nothyng can be effectually done oꝝ granted.

And therfoꝛe it is moche to our comfort, to remembꝛe the exaltation of mans nature in our head, our sauour and redemer I E S V C H R I S T E, whiche inseparably and indissolubly conioyned and vniited to the deitie, in the person of hym, sitteth on the right hande of god the father almighty, by communion of pꝛeeminence, and power, as befoꝛe is expꝛessed, wherby we be certified, how our sauour Iesus Chꝛist, is god, equall to god the father in gods head, & therein not inferiour vnto hym, and therfoꝛe to be honoꝛed, woꝛshypped, loued, and dread, feared and trusted on, beleued & hoped on, as on very god almighty, to whome nothyng is impossible, and yet he is man also, whiche hath experience of our infirmities, and can and wyl mercifully haue compassion on the same, who ascended vnto heuen, to sende giftes vnto men, wherby we myght be able & strong to passe ouer this transitoꝛy lyfe to the pleasure of god, and the attenyng of euerlasting lyfe.

Ephē. iiii.

The seventh article.

From thens he shall come to iudge  
the quicke and the deade.



In this article it is declared /  
howe our sauour and redemer I E S V C H R I S T, shal come from thens  
that is to saie, frome heauen, to the  
whiche he ascended, and commyng in  
his maiesty and gloꝛy, shal than in the very visibler  
fourme



THE. VII. ARTICLE.

fourme of his naturall body, appere vnto the bodily eyes of all the people of the worlde in his perfecte manhode, and in the selfe same bodye, wherein he ascended, to the inestimable comfort and reioyce of the good, and to the extreme terrour and confusion of the wycked. Where beinge accompanied with his holy aungels his ministers, wayting vppon hym, he shall sytte openly in the cloudes of the ayre, and shal iudge all, quicke and dead, according to truthe and iustyce: and accorดยnge to his holy worde expressed in scripture, that is to saye, accorดยng to euery mans owne workes and dedes, done by him in his lyfe tyme, whiche workes and dedes shalbe than examyned, discussed and tried, not after mens owne fantasy and inuention, without authoritie and ground of scripture, but accorดยng to the commandement of god, and the teachyng of Christ and his apostles, so: at that day of iudgement, all the people of the worlde, quicke and deade, that is to say, as well all those whych shall be founde on lyue in the worlde at that day, as also al those, whiche euer sith the creatiō of Adam liued here in this worlde, and dyed before that day, shal come and appere afore the presence of Christe, in their very bodies and soules.

And whan they shall be so gathered and assembled togyther, our sauour IESVS CHRIST, shall pronounce the fynall sentence and iudgement of euerlastyng saluatiō, vppon all those persones, whych in theyr lyfe tyme obeyed and conformed themselves vnto the wyl of god, and exercised the

THE. VIII. ARTICLE.

the woꝝkes of right beliefe and charitie, and so per- Rom. ii.  
seuerpꝑg in well doynge, sought in theyꝝ hartes and  
deedes, honour, gloꝝpe, and lyfe immoꝝtall: And  
contrary, vpon all those, whiche in their lyfe tyme,  
were contentiours, and dydde repugne agaynst the  
wyll of god, and folowed iniustyce and iniquitie.  
rather than truthe and vertue our sauour Chꝛist  
shall than and there pꝛonounce the sentence of euer Mat. xxv.  
lastyng punysshement and damnation. In whiche  
sentence there shall be made a perfect separation oꝝ  
dꝛuision, betwene these two soꝝtes of people, that  
is to say, betwene the shepe and the goates, the comē  
and the chaffe, the good and the badde, the blessed  
and the cursed, the memꝛes of his bodye, and the  
memꝛes of the deuyl, and so the good and the bles-  
sed beyng vpon his ryght hande, he shall cleuely  
and perfectly delpꝛuer theym foꝝ euer, from the po-  
wer and malice of the wicked, and from all the pain-  
es and euyl, and so take them all vp with hym in-  
to heauen. there to be crowned and rewarded in bo-  
dy and soule, with honour and gloꝝpe, and euerla-  
styng toꝝpe and peace, whꝛche was pꝛepared foꝝ  
them from the begynnynge of the woꝝlde. And all  
the other, whiche shall be iudged to euerlastyng  
payne and deathe, betynge vpon his lefte hande, he  
shall sende them downe into hell, there to be puny-  
shed in body and soule eternally with fyꝛe, that ne-  
uer shall haue ende, whiche was pꝛepared from the  
begynning of the woꝝlde, vnto the deuyl and his  
aungelles.

And here it is especially to be remembꝛed, howe  
Cii
this



## THE. VII. ARTICLE.

this article was for great considerations added immediately and conioyned vnto the former articles, and chiefly to the intent that no man shulde in his life time, presume vpon the said benefites of Christ, or take occasion of carnall libertie or securitie, and so lyue without feare to transgresse, or without regarde, to obserue the commaundementes of god: but rather that euery good christen man, shulde in euery parte of his lyfe, haue a continuall remembrance and respect, vnto the last day of iugement, and so be in continual feare, to committe any thing contrary to the wyll of god, for the which he might deserue, to haue the sentence of euerlasting damnation, pronounced vpon him. For this is certainly true, that at that day, euery man shall be called to an accompte of his lyfe, and shall be than synally iudged, according to his workes, good or bad, done in his lyfe tyme, that is as saynte Paule saythe: to theym that perseuere in well doynge, and labour to attayne glory, honour, and immortalitye, shall be gyven lyfe euerlastyng: and to theym that be contentious, and obey not the truthe, but folowe and domineustice, shall come indignation, yre, affliction, trouble, and peines euerlastyng.

In this article it is further to be noted, that lyke as there is nothyng more certeyne vnto vs, than that we be all mortall and shall ones dye, and yet noo man lyuynge knoweth the tyme whan he shall dye: euen so there is nothyng more certayne, than that this daye of iugement shall ones come, and yet the houre and tyme whan it shalbe, is hidden

Rom. ii.

# THE. VII. ARTICLE.

den and kepte secreete from the knowlege of all men and aungelles, and is reserued to the onely knowlege of god. whiche thyng procedeth of his onely goodnes towarde vs, and is done, to the intent we shulde alwayes here in our lyfe tyme, flee from synne, and imploy all our hole study, and endeuor, to walke in the wayes, of god, that is to say, in such fayth, hope and charitie, as God requireth of vs, & so prepare our selues, and ordeyne our luyng towarde god, that we may be in a redynesse at all tymes, whan so euer it shall please god to calle and summon vs, to appere before hym in the sayd generall iudgement, there by his mercy and goodnes to receyue the crowne, whiche he promysed vnto al men, that do feare hym, and loue hym, and walke in his wayes.

The eyght article.

I beleue in the holy goste.

**T**he holy goste is the thyrde person in trinite, verye god and lord, authour and former of all thynges created, and procedeth bothe frome god the father, and frome god the sonne, one with them in nature and substance, and of the same euerlastyng essence or beinge, whiche the father and the sonne be of, and equall also vnto them bothe in almyghtynesse of power, and in the worke of creation, and all other thynges pertyning vnto the deitie or godhead, wherfore he is also

E. iii.

to be



THE. VIII. ARTICLE,

to be honoꝝed & gloꝝified, equally with them bothe,

**T**HIS holy goste, whiche is the spirite of god, is of his nature all holy, & holynes it selfe, that is to say, he is the onely goste oꝝ spirite, which with the father and the sonne is, was, and euer shall be the autour, causer, and woꝝker, of all holynes, puritie, and sanctimonie, and of all the grace, comforte, and spirituall lyfe, which is woꝝought, and cometh into the harte of any man, in so moche that no man can thynke well, oꝝ do any thyng that good is, but by the motion, ayde, and assistance of this holy spirite. neyther it is possible, that the deuylle, oꝝ any of those euill spirites, whiche doo possesse and reygne in suche persons as be subiecte vnto synne, can be expelled oꝝ put out of theym, but by the power of this holpe spirite, neyther it is possible, that the harte of any man, beinge ones corrupted and made as prophane by synne, can be purged, purified, sanctified, oꝝ iustified, without the woꝝke and operation of this holy spirite, neyther it is possible foꝝ any man, to be reconciled vnto the fauour of god, oꝝ to be made and adopted into the numbꝛe of his chyldꝛen, oꝝ to obteyne that incomparable treasure, whych our sauour Iesus Chyste hath purchased and layde by foꝝ mankynde, onelesse this holy spirite, shall fyrste illumine and lyghten his hart, with the ryght knowlege and faythe of Chyste, and styꝛe hym by grace. to haue due contrition and penaunce foꝝ his synnes, and shall also instructe hym, gouerne hym, ayde hym, dyꝛecte hym, and indue hym, with suche spirituall giftes

THE. VIII. ARTICLE.

gyftes and graces, as shall be requisite and necessary to that ende and purpose.

Moreover this holy spirit of god, is of his owne nature, full of all goodnes & benignitie, yea goodnes it selfe, from whom procedeth all and syngular graces and gyftes of feare, wysedome, vnderstandynge, counsell, strength, fayth, charitie, hope, and all other, whiche be gyuen, conferred, and distributed vnto vs mortall men here in the earth, at his owne wylle and dispensation, and that noo man can purchase o: obteyne, ne yet receyue, re- teyne o: vse any one of theym, without the specyall operation of this holy spirite, whiche gyftes neuer the lesse he gyueth not, no: dyspenseth the same equally, and vnto euery man in lyke, but he dysp- deth them, particularly and specyally to euery mem- ber of the church, as is most necessary for the hole body, and in suche plentye and measure, as vnto his godly wyl and knowledge, is thought to be mooste beneficiall and expedient for the same: All whyche thynges he dothe of his mere mercy and goodnes, freely and aboue our deservynge.

Farthermore this holy spirite is of his owne nature, full of charitie and holy loue, yea charitie it selfe, frome whome procedeth all charitie, and soo by his godly operation is the bonde and knot, wherewith our sauour IESVS CHRISTE, and his mooste dere espouse the church (whyche is also his mysticall body) be vnited, knyt, and contoynd together in suche perfectte and euerlastynge loue  
and



THE. VIII. ARTICLE.

and charitie, that the same can not be dissolued or separated: And ouer this is also the very bond and knot, wherby all and euery one of the very members of Christs churche and body, be vnited, coupled, and conioyned, the one of them with the other in mutuall loue and charitie.

Also this holpe spirite of god is the spryite of trouth, and the autour of all holy scripture, contained in the hole canon of the bible, and did not only insprire and instruct all the holy patriarches and prophetes, with all the other members of the catholyke churche, that euer was from the beginnyng of the worlde, in all the godly truthe and verities, that euer they dyd knowe, speake, or wryte, but also descended and appered in the symilitude & lykenes of syery tongues, and dyd lyght vpon the apostles and disciples of Christ, and insptred them with the knowlege of all truth, and replenished them with heauenly giftes and graces: and shall be continually present in the catholyke churche, & shall teache and reuele vnto the same churche, the secretes and mysteries of all truthe, whiche are necessary to be known, and shall also continually from tyme to tyme, rule, directe, gouerne, and sanctifie the same churche, and gyue remission of synnes, and all spirituall comfozte, as well inwardely by secrete operations, as also outwardly by the open ministrati- on and efficacy of the worde of god, and of the holy sacramentes in the sayd churche, and shall endue it with all such spiritual graces and giftes, as shall be necessary for the same.

Finally

## THE NYNTH ARTICLE.

Finally it is to be noted, that albeit holy scripture dothe woꝛthely attribute vnto the holy goste, our sanctification, our iustification, & all other benefites, whiche Chꝛiste by his passion hath merited and deserued foꝛ vs, yet neuerthelesse the same be also the woꝛkes of the hole trinitie, and be not to be separated in any wise, although scripture commonly dothe attribute them vnto the holy goste: foꝛ in lyke maner dothe scripture attriute power vnto the father, and wisdom vnto the sonne, which neuerthelesse be common vnto all thꝛe.

The ny nth article.

The holy catholyke church.



After the eight articles of our belefe, in which we knowlege goddes might and power in the creation of the woꝛlde, his mercy and goodnes in our redemption, and his spirituall benefites exhibited and gyue to vs by the holy goste, foloweth the ny nth article, in whiche we declare that we do beleue and confesse the maner of goddis woꝛking, in calling vs to haue fruition of hym, and to be made partakers, of hys sayde benefites.

Wherfoꝛe we must vnderstand, that besides the inward and secrete calling, which god hath alwaies vsed, and yet still doth vse, he hath also ordeyned an outward callinge of the people vnto him by, prea-

ching



## THE IX. ARTICLE

chynge of his moste holy worde, vpon whiche outwarde callynge, the people yeldyng, assentynge, and obeyeng to the same worde of god, and recepyng it also with true fayth, & the sacrament of baptisme (as Chyristis lawe requireth) be named in scripture Ecclesia, that is to saye, an assemble of people called out from other, as from infidels or heathens, to one faythe and confession of the name of Chyist, whiche worde Ecclesia, is in englyshe called Church.

And it is to be noted specially, that in our englyshe tungue, by the worde Church, we vnderstande not onely the hole multitude of people, whiche be called of god to one fayth, be they of the clergy or of the laymen, but also by the same worde we signifie the place, wherein the worde of god is commonly preached, and the sacramentes ministred and bled, and call that the church: to entreate wherof at this time in this article, is no part of our entent, but onely of the assemble and cōpany called to profess Chyiste in one faythe, whiche in this article is named the Holy church.

For all be it in this assemble of men, called by the worde of god, and receyued by faythe and baptisme, be many euyl men, many synners, many that tourne by true penance to grace, and sometyme yet fal agayn, some after they tourne by true penance, styll perseuere and increace in goodnes, many that fall and neuer ryse agayn: so that spottes, blottes, and imperfections, appere euidently in this church, and many tymes in the moze parte therof: Yet neuer

## THE NYNTH ARTICLE.

neuerthelesse bycause the calling is of it selfe holy, the caller also holy, and the ende of the calling holynes, with this also that the people so called, professe holynes, and make a bodye, wherof the onely heade our sauour **C H R I S T** is moste holy, and holines it selfe, by the merites of whose passion they be relieued and nozished with dyuerse holy sacramentes, and be in theyr calling indued with moste speciall holy giftes and graces of almighty god, autour therof, and by his holy spirite directed and gouerned in the same, so long as they by folowynge theyr concupiscence, the deuyl, or the worlde, fall not fro that estate: for these causes (although some membes therof be euyl) the churche is called Holy churche, takynge the name Holy, of that, that **Christ** the onely head is holy, the caller holy, the profession and calling holy, and the ende holynes, whyche of very duety ought to be in al them, that be called, and is in deede in suche membes, as contynue and perseuere in that holy callinge.

And for so moch as god of his goodnes calleth people, as afoze, without acception of persons, or priuilege of place. Therfore this holy church is also Catholike, that is to say, not limited to any one place or regio of the world, but is in euery place vniuersally through the world, where it pleaseth god to cal peple to him, in the professio of Christis name and faith, be it in Europe, Affrike, or Asia. And all these churches in diuers countreys seuerally called, althoughe for knowlege of the one from the other, among them they haue diuers additions of names,

**f.ii.**

and



### THE NINTH ARTICLE,

and for their moſte neceſſary gouernement, as they be diſtinct in places, ſo they haue diſtinct miniſters and diuers heades in earthe, gouernours, and rulers, yet be al theſe holy churches but one holy church the catholyke, inuited and called by one god the father, to enioy the benefite of redemption, wrought by our onely lord and ſauour Jeſu Chriſt, and gouerned by one holy ſpिरितe, whiche teacheth to this foresayde holy church, one trueth of goddis holy worde, in one faith and baptiſme. And this church is relieued, nouriſhed, and fortified, by his holy and inuincible worde and his ſacramentes. which in al places haue eche of them their owne propre force & ſtrength, with giſtes of graces alſo, diſtributed by the goodnes of almighty god in al places, as to his wiſedome is ſene conuenient.

wherby it appereth, that the vnitie of theſe holy churches in ſundry places aſſembled, ſtandeth not by knowledging of one gouernour in earth ouer al churches. For neyther the hole church catholyke together, nor any particular church apart, is bound to acknowledge any one vniuerſall gouernour ouer the hole church, other than Chriſte, althoughe by ſufferaunce of ſome princes and potentates, not beinge truly inſtructed in the worde of god, by ſuche as of duty both to god & them, oughte to haue declared the trueth of ſcripture to them, and by hypocriſy and vſurpation of the ſee and court of Rome, the biſhoppe of the ſame, giuinge him ſelfe more to worldly policy, than to the execution of his duty, hath longe tyme gone aboute to obtaine and eſtabliſhe

THE NINTH ARTICLE.

blpthe vnto hym selfe, suche an vniuersall auctozite, and hath by abuses alwaies compassed to cause other, to vpholde and mainteine the same, contrary to goddes lawe, as moze largely shall be declared in the sacrament of ozders.

The vnitie therfoze of the churche, is not conserued by the bishoppe of Romes auctozitie oz doctrine, but the vnitie of the catholyke churche, whiche all chzisten men in this atticle do professe, is conserued and kepte, by the helpe and assistance of the holy spirite of god, in reteining and mainteynyng of suche doctrine and profession of chzisten faithe, & true obseruance of the same, as is taughte by the scripture and the doctrine apostolike. And particular churches ought not in the said doctrine so accepted and allowed to vary one from an other, for any lucre, arrogance, oz any other worldly affectiō, but inuolably to obserue the same, so that by reason of that doctrine, eche churche that teacheth the same, maye be worthely called (as it is in dede) an apostolike churche, that is to say, folowing such teachyng as the apostels preached, with ministratiō of suche sacramentes, as be approued by the same.

And this vnitie of the holy church of Chziste, is not diuided by distance of place, noz by diuersitie of traditions and ceremonies, dyuersely obserued in diuerse churches, for good ozdye of the same. For the churche of Cozinthe, and of Ephese, were one churche in god, though the one were farre distant in place from the other: And though also in traditi



# THE NYNTH ARTICLE.

ons, opinions, and policies, there was some diuersitie amonge them, lykewise as the churche of Englande, Spaine, Italy, and Poole, be not separate from the vnitie, but be one churche in god, not withstandynge, that amonge them, there is great distance of place, diuersitie of traditions, not in all thinges vnitie of opinions, alteration in rites, ceremonies, and ordinances, or estimatiō of the same, as one churche peraduenture doth esteeme their rites, traditions, lawes, ordinances, and ceremonies to be of more vertue and efficacie, than an other churche dothe esteeme the same. As the churche of Rome doth affirme certaine of theyr lawes and ordinances, to be of suche estimation, that they be of equall force with the worde of god, and that who so euer disobeyeth or transgresseth the same, commytterh deadly synne: Yet we perceyuing the same, to be discrepant from the truthe of scripture, must nedes therein dissent from them. But such diuersitie in opinions, and other outward maners and customes of policie, doth not dissolue and breake the vnitie, whiche is in one god, one faith, one doctrine of Christe and his sacramentes, preserved and kept in these seuerall churches, without any superiouritie or preeminence, that one churche by goddis lawes, maye or ought to chalenge ouer an other.

And therfore the churche of Rome, beinge but a seuerall churche, chalenginge that name of Catholike, aboue all other, dothe great wrong to all other churches, and dothe onely by force & mayntenance, support an vniust vsurpation: for that church hath  
no

## THE IX. ARTICLE.

no more ryghte to that name, than the church of Fraunce, Spayne, England, or Portugale, whiche be iustly called catholyke churches, in that they doo professe, consent, & agree in one vnitie of true fayth, with other catholyke churches. This vsurpation befoze reherfed well considered, it may appere, that the bishop of Rome, doth contrary to goddis lawe, in chalengynge superiortie and preeminence, by a cloke of goddis lawe ouer all. And yet to make an apparance, that it shulde be soo, he hathe and dothe wreste scriptures fo: that purpose, contrary both to the true meanynge of the same, and the interpretati- on of ancient doctours of the church, so that by that chanleng he wold not do wrong onely to this church of Englande, but also to all other churches, in claymping this superiortie, without any authoritie by god, so to hym giuen. Fo: God by his goodnes hath called indifferently and equally, all such churches, in sundry places, as his highe wisdom, hath thought good to assemble and call vnto hym.

Moreouer the perfitte beleue of this article, wo:keth in all true ch:isten people, a loue to continue in this vnitie, and a feare to be caste out of the same, and it wo:keth in them that be synners and repentaunte, great comfo:te, and consolation, to obteyne remission of synne, by vertue of Ch:istis passion, and administration of his sacramentes at the ministers handes, ordeyned fo: that purpose, fo: as muche, as god doth not ordinarily giue suche thinges, but onely within this church.

It



## THE NINTH ARTICLE.

It is to be noted, that this churche of England, and other knowen particular churches, in whiche Chyristis name is truely honored, called on, and professed in faythe, and baptysme, be members of the hole catholike churche, & eche of them by him selfe, is also worthily called a catholike churche, whan they merely professe and teache the faythe and religion of Chyrist, according to the scripture and the apostolike doctrine. And so euery chyrste man oughte to honour, geue credence, and to folowe the particular churche, of that region soo ordered (as afoze) wherein he is bozne, or inhabiteth, and as al chrysten people, as well spirituall as tempozal, be bounde to beleue, honour, & obey our sautour Iesus Chyriste, the onely heade of the vniuersall churche, soo lyke- wyle they be, by his commaundemente, bounde to honour and obey, nexte vnto him selfe, chrysten kinges and prynces, whiche be the heade gouernours vnder him, in the particular churches, to whose office it apperteyneth, not only to prouide for the tranquillitie and wealth, of theyr subiectes, in temporal and worldly thynges, to the cōseruation of their bodies, but also to foresee, that within theyr dominions suche ministers be ordeyned and appoynted in theyr churches, as can and wil truely and purely set out the true doctrine of Chyriste, and teache the same, and to see the commaundementes of god well obserued and kepte, to the wealth and saluation of theyr soules.

The

The tenth article,

The communion of sayntes/ The  
fozgyuenes of synnes.



In this article be taught two  
speciall frutes and benefytes, whi-  
che all men called of god, and obey-  
ing to the same calling in theyr wyl,  
and wo:kes, doo obtaine by goddes  
grace, in the saide catholike churche,  
whiche benefites be, the communion sayntes, and  
fozgyuenes of synnes.

And here is to be noted, that althoughe this  
wozd Sayntines our english tungue signifieth pro- *Saint in*  
p:ely them, that be departed this lyfe, and be esta-  
blyshed in glozy with Chyste: Yet the same wo:de  
Saintes, wherby in this article we expresse the latin  
wo:de Sanctorum, is here extended, to signifie not  
onely these befoze mencioned, but also all suche, as  
be called into this holy assemble and churche, and  
be santified in our sauour Jesu Chyste.

And as touching the communion, that is to say,  
the mutuall participation of these sayntes, ye must  
vnderstande, that lyke as all the pattes and mem-  
bres, which be liuing in the natural body of a man,  
do naturally cōmunicate and minister eche to other  
the vse, commoditie, and benefite of all theyr fo:z-  
ces, nutrimentes, & perfections: In so muche that  
it lieth not in the power of any man to say, that the  
meate, which he putteth into his owne mouth, shal  
nourishe



## THE X. ARTICLE

nouryshe one particular membre of his bodye, and not an other, but that all and euery one particular-ly, shall receyue of the sayde nutriment, and of the vertue and benefyte thereof, more or lesse accordyng to the naturall disposition, portion, and place, whiche it hath within the same body: euen so, what soeuer spirituall gyftes or treasure is gyuen by god vnto any one membre of the holy church, although the same be gyuen particularly vnto one membre, and not vnto an other: Yet the fruite and merites thereof, shall by reason of theyr abydyng together in the vntie of the catholike church, redounde vnto the common profyte, edifieng, and increace of all the other membres of the same catholike church.

In so muche that there shall nede no mannes autoritie to dispence and distribute the same, or to applye it vnto this membre or that, but eche membre shall be made participante of the sayd treasure, and shall haue and enioy the fruite and benefyte of the same, in such quantitie and measure, as for the rate and proportion of the faythe and charitie, which he hath in the same body, shall be expedient and necessary for hym to haue.

And hereby is notified and declared vnto vs, the vtilitie and profyte, whiche all the membres of the church do receiue, by the merites, suffrages, and prayers of the church.

And forasmuche as the moste blessed sacrament of the Altare, wherin by the myghty operation of goddis worde, is really present in soueraine  
of

## THE TENTH ARTICLE.

of bꝛeade, the naturall lpyngge body and bloude of  
our saulour and redemer I E S V C H R I S T E, in-  
creaseth and woꝛketh in them that woꝛthily receiue  
it, the communion and coniunction in body & soule  
of them to Chꝛiste, and Chꝛiste to them, with a mu-  
tuall coniunction also in loue and charitie, of eche  
good man in Chꝛiste to other: Therfoꝛe the sayde  
sacrament may woꝛthely be called the Communion  
of saintes. And so the fyꝛst parte of this article hath  
ben by good deuout and lerned men expounded, to  
signifie the sayde blessed sacrament of the aultare,  
which we must beleue to be a reall & effectual com-  
munion of all saintes, that is to say, of al men, whi-  
che be called by the holy callinge of god, and there  
with wꝛllpyngely and obediently do knowlege and  
folowe the same.

In the seconde parte of this article, we be  
taught to beleue remission of synnes, which is one  
of the effectes and chiefe benefites of the moſte  
blessed passion of Chꝛiste, head of the holy  
churche, whiche is called and assembled  
in his name, in which churche is ap-  
plyed the benefites of remission  
of synnes, by the woꝛkyngge  
of god in his sacramen-  
tes ministred in the  
same, as shalbe  
hereafter de-  
clared in theyꝛ place.





The. x i. and. x i i. article.

The resurrection of the body / and  
the lyfe euerlastynge.



**A** the daye of the generall  
dome oꝝ iugement, whan Christ shall  
come (as in the seuenth article of this  
Crede is conteyned) and syt to iudge  
both quicke and dead, almighty god  
shall stirre and raise vp againe, the very flesh and  
bodys of all men, women, and children, bothe good  
and bad, chꝛystened & heathen, that euer lyued here  
in this world, from the beginning of the same, and  
died befoꝛe that day. And althoughe the sayd flesh  
and bodys were dead and buryed, yea and consu-  
med, oꝝ by any meanes, destroyed, yet god shall of  
his infynite power make them all at that daye, hole  
and perfite again. And so euery man generally shall  
resume and take againe, the very selfe same body  
and flesh, whiche he had whyles he liued here on  
earthe, and so shall ryse from death, & lyue againe  
in the very selfe same body and soule, which he had  
befoꝛe.

At whiche tyme, man beyng thus made perfite  
in coniunction of body and soule, shall at that daye,  
appere befoꝛe the highe iudge our sauiour I E S V  
C H R I S T, and there shall make an accompte of  
his workes and his dedes, suche as he dyd, good oꝝ  
euyl, while he liued here in this worlde. And suche  
as haue ledde theyꝝ liues, in obedience and observa-  
tion

THE XI. AND XII. ARTICLE.

tion of goddis commandementes, and be in true faith and charitte, shall than be perfectly sanctified, purified, and deliuered from al contagion of sinne, and from all corruption and mortalitie of the flesh, and shall be perpetually glorified, & receyue bothe in body and soule together, euerlastyng lyfe.

Whiche lyfe euerlastyng, though it passeth al mennes wittes, to expresse how pleasant and ioyful it is, no yet mennes capacitie, can compyse and vnderstande the same, as saynte Paule wytnesseth, sayeng, That, which the eye hath not sene, nor the care hath not berde, nor hath not entred in to mans harte, God hath ordeyned for them, that loue him: Yet holy scripture speketh of it, after our capacitie and intelligence, but sette vnder the worthynes and excellency therof. The prophet Esai saith, Euerlasting gladnes shall be ouer their heades, they shall haue ioy and gladnes, sorowe & wayling shall forsake them. And saynte John saythe, God that sitteth on his throne, shall dwell ouer them. They shall not hunger or thyrst any more, neyther sonne, nor heate shall hurte them, for the lambe, that is in the myddes of the throne, shall feede them, and bypunge them to the fountaines of the water of life: And god shall wipe away, all wepyng and teares from theyr eyes, death shall endure no longer. There shall be no waylyng, no cryenge, no sorowe any more: Yea there is no ioy or comfort, that can be wished for, but it is there most plentifully. There is true gloyp, where prayse shall be without errour or flatterye. There is true honour, whiche shall be giuen to none, onles he be

i. Cor. ii.

Esa. xxxv.

Apoc. vii.

G.iii.

worthy



THE XI. AND XII. ARTICLE.

worþhy. There is true peace, where no man ſhal be moleſted or greued, neyther by hym ſelfe, nor by others. There is true and pleaſant felowſhip, where is the company of bleſſed angels, and the elect and choſen ſaintes of god. There is true and perfecte loue, that neuer ſhall fayle. For all the heauenly company, is linked and faſtened together, by the bond of perfecte charitie: wherby alſo they be vnyted and knytte to almyghty god euerlaſtyngly.

Fynally there is the true rewarde of al godlyneſſe, God hym ſelfe: The ſyghte and fruition of whom, is the ende and rewarde, of all our beliefe, and all our good woꝝkes, and of all thoſe thinges, whiche were purchaſed for vs by CHRIST, he ſhall be our ſactie, our fulneſſe, and deſyre, he ſhall be our life, our helth, our glory, our honour, our peace, our euerlaſting reſte and ioye: He is the ende of all our deſyres, whom we ſhall ſee continually, whom we ſhall loue moſte feruently, whom we ſhall prayſe and magnify, world with out ende.



**The sacrament of Baptisme.**

**A**s touchyng the holy sacrament of Baptisme, it is to be noted: fyrst, that this sacrament was instituted and ordeyned, by our sauour **IESV CHRISTE**, in the newe testament, as it doth appeere by **Christis** owne wordes vnto his apostles, where he sayeth: Go ye abroad through out all the world, and preache the gospel vnto al people, and baptise them in the name of the father, of the sonne, and of the holy goste.

Math.  
xxviii.

**F**urthermore that the effecte and vertue of this sacramente, is forgyuenes of synne, and grace of the holy goste, as is manifestly declared in the seconde chapiter of the actes of the apostles, where it is sayde: Do penance, and be baptised euery one of you, and ye shall haue forgyuenes of synne, and shall receiue the gyste of the holy goste. Whiche effecte of grace and forgyuenes of synne, thys sacramente hath by vertue and force of the wo:kyng of almighty god, acco:dyng to his p:omysse annexed and conioyned vnto this sacrament, as is manifestly declared by the worde of **Christe**, sayeng: who so euer beleueth and is baptised, shall be saued. Whiche sayeng of our sauour **Christe**, is to be vnderstande, of all suche persons, which die in the grace conferred and gyuen to them in baptisme, and do not synally fall from the same by synne.

Marc. xvi.

**N**owreouer bycause all men be bo:rne synners, th:oughe



## THE SACRAMENT

Rom. v.

Iohn. iiii.

throughe the transgression of our father Adam, in whom(as the apostle sayeth): All haue synned, and can not be saued without remission of their synne, whiche is gyuen in baptisme, by the working of the holy gost. Therfore the sacrament of baptisme is necessary for the atteyning of saluation and euerlasting lyfe, accordinge to the wordes of Christe, sayinge: No man can entre into the kyngedome of god, excepte he be borne agayne of water and the holy gooste. For whiche causes also it is offered, and pertayneth to all men, not onely such as haue the vse of reason, in whom the same duely receyued, taketh awaye and purgeth all kynde of synnes, both originall and actual, committed and done before theyr baptisme: but also it apperteyneth and is offered vnto infantes, whiche bicause they be borne in originall synne, haue nede and ought to be chystened: wherby they being offred in the faith of the churche, receyue forgiveness of their synne: and suche grace of the holy gooste, that if they dye in the state of theyr infancye, they shall therby vndoutedly be saued.

**A**ND here we must knowe, that as touchynge originall synne in infantes, lyke as they take of theyr parentes, theyr originall and naturall qualities: euen so they receiue from them originall sinne, by whiche, they are made the children of the yre of god, and by the same haue a naturall inclination to synne, by lustes and desires, whiche in further age and tyme, sensibly moue and styre them to wickednes. For although the parentes be neuer so cleane purged, and pardoned of theyr originall synne by baptisme,

## OF BAPTISME.

baptisme, and grace gauen in the same, yet neuer theles the chyldren of them begotten, be conceived and bozne in original synne. Example we may take of cozne, whiche though it be neuer soo cleane wtnowed and purged from the chaffe, yet if it be caste into the ground and sown, the newe, whiche spryngeth of it, is full of chaffe agayne, vntyll it be also wtnowed and clensted: So lyke wyse the chyldren of chrysten men be full of chaffe and corruption of originall sinne, vntyl that by baptisme, they be washed clensted and purged from the same, as their parentes were.

And where as we haue befoze shewed, that originall synne is remitted and taken awaye, by baptisme, bothe in infantes and all other, whiche haue yung the vse of reason, duely receyue the same: Yet further we thynke good, to note a speciall vertue and efficacy of this sacramēt of baptisme. Whiche is: That all be it, there remayne in vs that be chrystened, a certayne infirmitie or inclination of synne called Concupiscence, whiche by lustes and desyres, moueth vs many tymes to synne and wickednes, yet almighty god of his great mercye and goodnes, hath giuen vs suche grace in this his holy sacramēt of baptisme, that such carnall and fleshy lustes and desyres, shal or can in no wise hurt vs if we do not consent vnto theym. And by the same grace also conferred vnto vs in baptisme, we be made moze strong and able, to resist and withstand the sayde concupiscences and carnall desyres, than is any other man, which neuer was chrystened.

¶

Farther.



## THE SACRAMENT

**F**arthermore for as moche as in these dayes, certain heresies haue risen & sprung vp, against the ch. iustenyng of infantes. It is to be noted, that (as the holy doctours of the church do testifie) the vniuersall consent of the churches in al places, & of all tymes, vsyng & frequēting the ch. istening of infantes, is a sufficient witness & p. oof, that this custome of the church in baptising of infantes, was vsed by Ch. ristis apostles them selues, & by them gyue vnto the church, and in the same hath ben alwaies continued euen vnto these dayes. And this custome and perpetuall vsage of the church, euen from the beginning, is agreable with the saying of saint Paul: Christ loued his church, & hath giuen hym selfe to the death for his churches sake, to sanctify her & make her holy in clēsing her by the fountaine of water in his word &c. So that no mā is, nor can be of this church, but he which is clēsed by þ. sacrament of baptism: Lyke as the text befoze alledged, Noweth, where Ch. ristē saith: who so euer is not born againe of water and the holy gost, shal not enter into the kyngdome of beauen, wherfoze seeing that out of the church, neyther infantes, nor noo man elles can be saued, they muste nedes be ch. istened and clēsed by baptism, and so incorporated into the church. And as the infancy of the ch. yldren of the Heb. yues, in the old testament did not let, but that they were made participant of the grace and benefite giuen in circumcision: Euen so in the newe testamēt, the infancy of ch. yldren doth not let, but that they may and ought to be baptised, and so receyue the graces and vertues of the same.

In

Eph. v.

Ioan. iii.

## O F B A P T I S M E.

**I**n this parte also it isto be noted, that childezen  
oꝝ men ones baptised, ought neuer to be baptised a  
gayne. And all good chꝛisten men ought and muste  
repute and take all the Anabaptistes & the Pelagi-  
ans opinions, whiche be contrary to the pꝛemisses,  
& euery other mans opinion, agreable vnto the said  
Anabaptistes, oꝝ the Pelagians in that behalfe, foꝝ  
detestable heresies, and vtterly to be condemned.

**M**oreouer foꝝ bycause, as well this sacrament  
of baptisme, as all other sacramentes instituted by  
Chꝛiste, haue all theyꝝ vertue, efficacy, and strength  
by the woꝛde of god, which by his holy spirite, woꝛ-  
keth al the graces & vertues, which be giuen by the  
sacramentes, to all those that woꝛthily receyue the  
same: we must vnderstand & knowe, that although  
he which doth minister the sacrament, be of a sinful  
& euill conuersation, yet the vertue and effect of the  
sacrament, is therby nothing diminished oꝝ hurted,  
neither in infantcs, noꝝ yet in them, whiche beinge  
indued with the vse of reason, come therbnto, truly  
contrite and penitent of al their synnes done befoꝛe  
beleuyng & confessing all the articles of the Crede,  
and hauyng a sure fayth and truste in the pꝛomises  
of god, of remission of their synnes, and purposing  
euery after to lyue a chꝛisten lyfe.

**F**inally this sacrament of baptisme, may wel be  
called a couenant betwene god and vs, wherby god  
testifieth, that he foꝝ his sonne Chꝛistis sake, iustifi-  
eth vs, that is to say, foꝝgiueth vs our synnes, and  
indueeth vs with his holy spirite, & giueth vs suche  
gracis, that therby, we be made able to walke in the



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woꝝkes of iustyce oꝛ deyned by god, to be excerpced  
 of vs in this pꝛesent lyfe, to the gloꝝy and pꝛaple of  
 god: And so persecutyng, to enioye the fruite of the  
 lyfe cuerlastyng. And we agayne vpon our parte,  
 ought moſte diligently to remembꝛe and keepe the  
 pꝛomysse, that we in baptisme haue made to almighty  
 god, that is, to beleue only in hym, onely to serue  
 and obey hym, to forsake all synne, and the woꝝkes  
 of Satan, to mortifie our affections of the fleshe,  
 and to lyue after the spirite in a newe lyfe. Of whiche  
 pꝛomysse and couenant by vs made to god, saint  
 Paule putteth vs in remembrance, sayeng: Knowe  
 ye not that all we, whiche are baptised in Iesu Chꝛiste,  
 are baptised to dye with hym, so: we be buryed with  
 hym, by baptisme to dye, that lykewyse as Chꝛist was  
 rayſed vp from deathe by the glory of his father: euen  
 soo we shulde walke in a newe lyfe: By the whiche  
 woꝝdes saint Paule giueth vs to vnderstande, that  
 all we whiche be baptised in Chꝛiste, that is to saye,  
 whiche by baptisme are incorporated in to the my-  
 stycall body of Chꝛiste, haue pꝛofessed and bounde  
 our selfe in baptisme, to dye from synne, and bitter-  
 ly to absteyne from the coꝛruption of our olde syn-  
 full lyfe, and to walke and pꝛocede in a newe lyfe  
 of grace, and the spirite, into the whiche we are cal-  
 led by the woꝝde of god, and by faythe and due re-  
 ceuyng of this holy sacramente, are brought and  
 sette into the same.

Rom. vi.

The

## The sacrament of penance



Or the cleere vnderstanding of this sacramente, it is to be considered, what penance is, & also what is the sacrament of penance.

**P**enance is an inward sorrowe and grieve of the harte, for the synnes by vs doone and committed, and an hatredde and detestation of the same with an earnest desyre, to be purged frome them, and to recouer agayne the grace and fauour of god, by suche meanes and remedies, as god hath appoynted for the obteynyng therof, with a stedfast purpose and mynde, neuer to offende agayn. For he that sayeth, that he is sorry for his offences committed agaynst the hyghe maiestie of god, and yet styll contynueth or intendeth to contynue in the same, is no penitent person, but a dissembler, or rather a deyder of penance. And thus is penaunce commonly taken in the scripture, as wel in the newe, as in the olde testament. And this penance is a thyng so necessary for mans saluation, that without it, no man that offendeth god, can be saued, or attayne euerlastyng lyfe.

The sacrament of penaunce is properly the absolution, pronounced by the priest, vpon suche as be penitent for their synnes, and so do knowlege and shewe them selues to be. To the obteynyng of the whiche absolution or sacrament of penaunce, be requyred, contricion, confession, and satisfaction, as



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wayes and meanes expedyent and necessary to obteyne the sayde absolution. In all which ways and meanes, fapth is necessarily requyred, as the groude and foundation of all thynges, that are to be done for to attayne the benefite of the sacramente of penance. For who can haue tru penance, with hope to attayne any grace of remission of sinne therby, onles he beleue stedfastly, that god is, and that in the new testamēt by the mean of our sauiour Iesu Chyrist, & by the force of his passion, there is promise made to his church, to grant remission of synnes, by his ministers, to suche as falling from the grace receyued in baptisme, do at his calling turn vnto him by penance. And like as they, which were not baptised, being infantes, whan they come to the yeres of discretion, and desyre baptisme, be taught fyrste to beleue in god, and to renounce the deuill & his workes, vpon which ground of faith, they desyre baptisme, as a necessary sacrament for remission of syn: So euery man, befoze he entreteth into the wayes of fruitefull penance, must haue for a grounde and foundation, such a belefe, as wherby he hopeth and loketh by the sacrament of penance, to attaine remission of all his synnes, wherunto we do come (as is aforesayd) by contrition, confession, and satisfaction.

**Contrition** is an inwarde sorrow and grieve for synne, whiche euery true penitent, called by goddis grace, hath by knowlege of the worde of god, wherbyon, remembryng his owne synfull and vicious lyuynge, wherby he hath prouoked the hygh indignation and wyathe of god: and on the other syde,

concl

## OF PENANCE.

consideryng, the dignitie and puritie of that state, wherunto he was called in baptisme, and his promise made there to god, the manifold benefites also, dayly receyued of god. Hereupon the sayd penitent, moued and stirred, with the great loue & goodnes of god, shewed befoze towarde him on the one partie, and his owne ingratitude or unkindnes towarde god on the other partie, conceiueth an earnest sorowe, for that he hath relinquished so lounge a lord, and an hateful displeasure, that he hath followed sinne, and thereby so greuously offended god, of whom he was befoze called, to be in the state of a sonne, & inheritor with our sauour Iesu Christe.

And thus beyng moued and troubled in spirite, and lamentyng the miserable state, whiche he is now in, by his owne default, is pricked and stirred in his harte, accordyng to the teachyng of his mother, holy churche, to repaire to suche a minister as god hath ordeyned, to pronounce the sentence of remission of synne. And knowing him to occupy that place, as deputed of god, doth prostrate him selfe to god, & there humbly procedeth to confession, wherein he calling to his remembrance, his sinful life past, doth knowlege to the priest all such synnes in which his conscience telleth hym, that he hath greuously offended the goodnes of god almighty, & the same, befoze the priest goddis minister, he declareth & uttereth with his mouthe, and so blameth, accuseth, and condemneth him selfe, for an unkind prodigall sonne, to almighty god his father, for a naughty seruant, that knewe by light of grace, the commande-

Luc. xv.

Luc. xii.

ment



## THE SACRAMENT

ment of his lord Iesu Chyſte, and dyd it not, was indued with many giftes of the holy goſte, and exerciſed them not. And ſo deteſtinge and abhorrung ſynne, and deſyrous to be raiſed frome that eſtate, confeſſeth in humilitie, the cauſe of ſynne, to haue ben of hym ſelfe, by yeldyng to the concupiſcence of the fleſhe, the worlde, and the deuyl. wherfoze he is gladde to ſubmytte hym ſelfe to ſuche dyſcipline and wapes of reformation, as the pꝛieſt heying his ſynnes & offences, ſhall by his diſcretion and wiſedome, accoꝛdyng to the word of god, thynke conuenient. whiche humble ſubmiſſion to the goſtly father, with conſent and agreement to receyue the ſaid diſcipline, is a parte of ſatisfaction, whiche is the thirde way oꝛ meane to the ſacrament of penaunce, as is befoze reherſed.

And this ſatisfaction declareth a deſire to pleaſe and content god his father, foꝛ the vnkynndenes towardes hym, in fallynge from the eſtate of grace, wherein he was called to be his ſonne, and inherytour of heauen, vnto the myſerable condition of ſynne. wherby he hath made hym ſelfe mooste vile bondman vnto the deuyl.

But here ye muſt vnderſtand, that the ſatisfaction (whiche is here ſpoken of) is not ſo to be taken as though the penitent ſynner coulde woꝛthyly merite oꝛ deſerue remiſſion of ſinnes, by any peyn oꝛ puniſhment to be by hym ſuffered, oꝛ to make to god any iuſte oꝛ full recompence, equiualent to the ſynne, that he hath committed againſt hym, and ſo to ſatiſſie, which he can neuer do. foꝛ that ſatisfaction

## O F P E N A N C E.

cton, hath onely our sauour Chyſte wrought in his glorious paſſion. But to ſatiffie (as here is met by ſatiffaction) is to pleaſe god with an humble lowly harte, redy to bringe forth the fruites of penance, & to bringe them forth in dede, as in almes, prayer, and faſtynge, with all ſuche meanes, as maye ſerue for the cutting away of the occaſion of ſynne, as the miniſter ſhall thynke good, according to the worde of god, and with ſuche weping, lamentyng, & wayling, as do buſt out of the hart, with a ful purpoſe to leade a newe life, and therewith to forgiue al men theyr trespaces, to reſtoze to all men, that he hath vniuſtly taken or reſeyned from them, to recompence all hurtes and iniuries done by hym, accoꝝdyng to his abilitie and power, and as he may, not onely to wyll, but alſo to do thus, to his neighbour in dede, wherein the neighbour ought to be ſatiffied.

And hereby appereth, howe god eſtemeth ſatiffaction, both to him ſelfe, and to the neyghbour, after the wyll and power, and not after the equiuallence of that which is done. For to god no man can ſo ſatiffie for ſinne. And Chyiſt therfore hath ſatiffied for all, by vertue wherof, our ſatiffaction is accepted and allowed of god, who of his infinite goodnes, and for Chyiſtes ſake, is ſatiffied, that is to ſay, pleaſed with that littell we do.

Wherbypon after this contrition had in harte, confeſſion made with mouth, and ſatiffaction ſhewed and promiſed, the penitent may deſire to here of the miniſter, the comfortable wordes of remyſſion of ſynnes. And the miniſter therbypon, according to



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Chyistes gospel, pronounce the sentence of absolurion, vnto the whiche absolution, the penitent must gyue credence, and beleue with a perfite fayth, that his synnes be now forgyuen frely, by the merites of Chyistes passion, to the whiche forgyuenes, he hath recourse by the sacrament of penance, as he had at the firste entrie vnto Chyistis religion by the sacrament of Baptisme.

It is also to be noted, that confessiō to the p̄st is in the church profitably commanded to be v̄led, and frequented, for many other good causes, & specially for this cause, that they whiche by custome be drowned in synne, & se not the abomination and filthines therof, ne rememb̄r the goodnes of god, and want therfore contrition, may by a good gostly father, be stirred and moued, to deteste & lament their sinne, by declaring vnto thē the word of god in such scriptures, as serue for that purpose, in suche wyse, that not only contrition shal arise in the hart, to the pleasure of god, but also satisfaction ensue, wherewith goddis merciful goodnes shalbe cōtēted. So that the wordes of absolutiō may be effectually pronounced to the penitēt, of the remissiō of his synnes.

Fynally it is to be rememb̄d, that not withstaundyng this waye before described, is the ordinary meane, for penitent synners, to opteine remission of synnes, & to be reconciled to the fauour of god, yet in case there lacke a minister, to pronounce the wordes of absolution, or in tyme of necessitie, whan a sinner hath not sufficient leysure or oportunitie to do the wordes of penance before declared, if he truly re-

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ly repent him of his sinful life, and withal his hart, purpose throught goddis grace to change & amende the same, he shal vndoubtedly haue pardon and forgiveness of all his misdeoynges. For as saynt Cyprian sayeth: Euen in the houre of deathe, whan the soule is ready to departe out of the body, the greates mercifull goodnes of god despiseth not penance:

In so muche that than, neither þe greatnes of sinne, nor the shortenes of tyme, nor yet the enuinitie of lyfe, excludeth from the mercy of god, if there be true contrition, and an vnfaigned chaunge of the harte from synnefull conuersation. The these that hangged vpon the crosse, asked mercede with a contrite harte, and forthwith was made a citezen of Paradise, and where as he deserued condemnation & punishment, this contrite hart, changed his peyn into martyrdom, and his bloude into baptisme. yet not withstanding, no mā ought vpon hope of goddis mercy, stil to continue in sinfull lyuing. Like as no man wold be sycke in his body, vpon hope to recouer helth. For such as wyl not forsake theyr wickednes, and yet thinke that god wyl forgive them, be oftentimes, so pzeuented with the iuste plague of god, that neither they haue time to conuert, nor grace to receiue the benefitte of forgiveness. Therefore scripture saith: Slacke not to conuert and tourne to god. And linger not from day to day. For his angre wyl come sodenly, & in the time of vengeance, he wyl destroy the. wherfore embracing the mercy of god on the one syde, and fearynge the iustyce of god on the other side: Let vs at no time, neyther

¶ it

dispayre



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mā ought to reſon ouer farre, nor go about to com-  
 paſſe the will and worke of god, by his weake ſenſe  
 and ymagination: But we muſte without further  
 ſerching, giue firme aſſent and credence, vnto Chri-  
 ſtis almighty worde, by the whiche heauen & earth  
 were made, & not trouble our wittes, in labouryng  
 to comprehend the power and might of god, but ra-  
 ther (ſtedfaſtly giuing faſth to his word) apply our  
 hole wil and affection, to attein the fruite and pro-  
 fite of this moſte holy ſacrament, towardes our ſal-  
 uation, accordyng to the intent of Chriſtis inſtituti-  
 on: who, of his inestimable mercy & loue towardes  
 vs, willing that we ſhuld haue perfit hope, ſtrength,  
 comforte and ioy in him, and that we ſhuld haue cō-  
 tinuall remembrance, of his moſt dere charitie, we-  
 wed towardes vs, in his death and paſſion, dyd in-  
 ſtitute this ſacrament, as a permanent memoꝛial of  
 his mercy, and the wonderful worke of our redem-  
 ptio, & a perpetual fode & nouryſhment for our ſpi-  
 ritual ſuſtentation, in this dangerous paſſage and  
 trauaile of this wretched life. It is therfore neceſſa-  
 ry, that in the vſyng, receiuyng, & beholding of this  
 ſacramēt, we haue hartly remembrance, of our moſt lo-  
 uing & dere ſauour Jeſu Chriſte, that is to ſay, that  
 we thinke effectually of his moſt bitter paſſio, whi-  
 che he being ꝑ lord of glory ſuffred for vs. And to be-  
 waile our ſynnes, which were cauſe of ꝑ ſayd death  
 & paſſion, calling mekely for grace and the mercy of  
 god, which moſt abundantly is obtained, by the ver-  
 tue & merite of the ſame paſſion. And thinking that  
 our lord, which gaue him ſelf in that maner for vs,  
 will

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wyll not forsake vs, or cast vs awaye, but forgive  
vs, if we truly repent, and wyl amende, & become  
faithfull seruantes to hym, whiche so deuely hath  
bought vs, & paid for vs, neither golde ne yet sil-  
uer (as saint Peter saith) but his owne precious i. Pet. i.  
bloud. wherfore, seinge we be so bought, we muste  
know, that we be not our owne, & is to say, we may  
not be at the libertie & wilnes of our owne fleshe,  
nor we maye not be seruantes to the worlde, nor the  
deuyl: but we must be seruantes to our lord, & mai-  
ster Jesu Christ, in all obedie[n]ce vnto right wisenes,  
& godlines, according to his wil & comāde[m]entes.

Therefore when so euer we shall receyue or ble  
this holy sacrament, we must take hede, and haue re-  
uerence to the maiestie therof, and beware that we  
come not vnto, thely therunto. For as saint Paule i. Cor. x.  
saith: He that eateth of that heauēly fode, or drin-  
keth of the cuppe of our lord vnto, thely, that is to  
say, without due reuerence, faith, repentance, chari-  
tie, & the feare of god, he eateth & drinketh his own  
dānation, bicause he putteth no difference, betwene  
the body of our lord and other meates. And further  
truly, sense christen men ought to haue rememb[er]ance  
of god, whensoever they go, to theyr bodely meate  
or drinke, & receiue it not without thankes giuing  
vnto god (as saint Paule saith) whether ye eate or i. Cor. x.  
drink or whatsoever ye do, do it in the name of our lord  
Jesu Christ: how moch more ought all christen men  
(whan they come to be fed at the table of our lord,  
and to receiue this blessed and glorious sacrament)  
to haue special & entier deuotion, with most thācke-  
full



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full remembrance to god, for his goodnes, declared towarde vs, in the benefite of our redemption. And therefore amonges other names, this sacrament is called Eucharistia, that is to saye, the sacrament of thankes and blessinge. For as woche, as it setteth befoze vs, and doth exhibite vnto vs, the very price of our redemption, and saluation, whiche is the body of our lord that suffered and died for vs.

Furthermore here is to be noted, as touching the receyving of this sacrament, that although our sauiour Iesus Christ, at the first institution thereof in his supper, did minister it vnto his disciples that present, vnder both the kindes of bread & wine: Yet that fashon & maner of ministering is not so necessary to the receyuer, excepte it be to the priest when he consecrateth, that without the due obseruation of that waye, man myghte not receyue that blessed sacrament, to his saluation. For the benefite or hurt that cometh to a christen man by receyving of this sacrament, standeth not in the fashon or maner of receyving of it, vnder one or both kindes, but in the worthy or vnworthy receyving of the same. For he that receyuethe this sacrament worthely, vnder the one kinde, as vnder the fourme of bread only, receyuethe the hole body and bloud of Christe, & as many and great benefites of Christ, as he that receyuethe it in both kindes. And therefore if any man shuld teache, that the lay people (which by the ordinance & ancient custome of the catholike church haue vsed to receyue this holy sacrament in fourme of bread only) be seduced, & so cause them to thynke, that the hole  
body

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body and bloud of Chyſte were not comprehended in that onely forme of breade, as wel as in both the kyndes, this doctrine ought vtterly to be refused and abiected, as a pestiferous & a diuelyſhe ſchole. For ſurely ſcripture teacheth the contrary. And alſo naturall reaſon, although it can not comprehend the hole myſtery of this ſacrament, yet herein it teacheth vs agreeably with ſcripture, that the lyuely body can not be without bloude, and ſo men oughte to be ledde from that ſonde opinion (if any ſuche be) bothe by that ſaythe and credyte they owe to ſcripture, and in this poynte alſo by naturall reaſon.

Wherfore chyſten men ought not to grudge at this fourme and maner of receyuyng of this ſacramente vnder one kynde, bleſed and allowed by the catholike church, both to auoyde that errour afore reherſed, and alſo for many other weyghty conſiderations, concernyng bothe the honour of the ſacrament, and the libertie and comoditie of the hole church. And not onely laie men, but alſo pꝛieſtes (ſayyng whan they conſecrate) ſhe to receyue this ſacrament none other wyſe. Let chyſten men therfore, humbly apply them ſelfe, to put all erronious fantaſies (if any ſuche arye) cleane out of theyꝝ hartes, and ſatiſfye the ſelues with this, that whan they receyue this ſacrament woꝛthely, though it be but in one kynd, they loſe no parte of the pꝛofite and benefite pꝛomiſed by vertue of the ſayde ſacrament.

Wherfore conſideryng (as is afore reherſed) the dignitie and excellency of this ſacrament, we ought with all humblenes of harte and deuotion, to pꝛe-  
pare



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pare our selues, that we ( vsynge accordyngly the same) maye be partakers of suche fruite and grace, as vndoubtedly is offered and gyuen to all suche, as in due maner receyue this sacramente. For they that so doo, be made one with Christe, and dwelle in hym, and he in them, as he sayeth in the .vi. chapter of saynt Johns gospel, where he speaketh also of this sacrament: This is the breade whiche descended from heauen, that who so euer eateth therof shuld not dye, I am the lively bread, which haue descended from heauen, if any shall eate of this breade, he shall lyue euerlastyngly. And than he declarynge him selfe, what he meaneth by the breade, sayeth, as incontinentely foloweth: And the breade, whiche I shall gyue, is my fleshe, whiche I shall gyue for the lyfe of the worlde. whiche woordes be moste comfortable, for the perfyte confirmation and establisshment of our faythe in this sacrament: For as muche as they bothe certifie vs, that his very fleshe, bloudde, and bodey, is that meate, whiche we receiue in the sacrament, and that also it p̄serueth from deathe, and conferreth lyfe to all, whiche duely receyue it. For seying it is the very body of our sauour Christ, whiche is vnited and knytte to his godheade in one persone, and by reason therof, hath the very vertue and substance of lyfe in it, it must nedes consequently, by the most holy and blessed participation of the same, giue and cōmunicate lyfe also to them, that woorthely receyue it: And it endueth them with grace, strength, & vertue, against all temptation, sinne, and death, & doth much ease, and relieue all the troubles diseases and  
infir

Math. ix.

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Infirmitie of theyr soule. For seynge the woman, which was diseased with the fluxe of bloud (as it is wrytten in the gospell) was healed, by touchyng the hemme of the garment of Chyiste, throught the vertue whiche came from hym: Howe muche moze shall they fynde remedy of the sickenes & malady of theyr soule, whiche with due reuerence and faythe receyue and eate the blessed body of Chyiste, and so be made lyuely temples of hym, dwellinge in theym, yea made as one fleshe and body with him: For this heuently meate is not tourned into our substaunce, as other cozpozall meate is, but by the godly operation therof, we be tourned towarde the nature of it, that is to saye, of earthely, cozruptible, and synfull, we be made heuently spirituall, and strong agaynst synne, and all wyckednes.

And further it is to be remembred, that as in the receyuyng of this sacrament, we haue moste entier communyon with Chyiste: so be we also ioyned by the same, in most perfite vnitie with his churche, and all the membes therof. And for that cause amon- ges other, this sacrament was instituted of our sa- uour Chyiste, in the fourme of breade, to spgny- fy the vnitie, concoide, and charitie, that is be- tweene Chyiste our heade, and hys mysticall body the churche, and every part and membe therof one with an other. For as bread is made of many gray- nes or cornes, whiche all make but one loofe, soo shulde all true chrysten people, being many in num- bze, yet be all one in faythe and charitie, as sayncte Paule sayeth, we be one breadde and one bodye, all i. Cor. xi.

Is it                      that



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that be partakers of one breade, that is of this blessed sacrament.

**F**ynally it is to be noted, that although Chyrist at the fyrste institution of this sacrament, dyd consecrate and giue it to his disciples, at supper, after they had eaten the paschal lambe, partly to declare that the sacramentes and sacrifices of the old lawe, shuld from thensforth cease and take an ende, and partly, that by this sacrament, being the last thing that he nexte befoze his deathe, left vnto his disciples, the remembrance of him shuld be the moze deeply and effectuously imprinted in the hartes of them and of all other, that after shulde receyue the same: Yet (as saint Augustine saith) it was thought good to the apostles and the vniuersall churche, beyng moued with the holy goste, for the moze honour of so high a sacrament, and for the moze reuerence and deuout receyvinge therof, that it shulde alwayes be receyued of chrysten people, whā they be fastyng, and befoze they receyue any bodily sustenance, except it be in case of sykkenes or necessitie.

**W**herfoze considering the most excellent grace, efficacy, and vertu of this sacrament, it were greatly to be wished and prayed for, that al chrysten people, had suche deuotion therunto, that they wolde gladly dispose and prepare themselves, to the moze often worthy receyvinge of the same. But seynge that in these laste dayes, Charitie is waxed colde, and synne doth abound (as Chyrist sayeth in the gospel that it shulde) yet if chrysten men wyll auoyde the great indignation of god, it shall be good for them

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theym, whan so euer they receyue this sacrament them selues, oꝛ be pꝛesente, where it is ministred oꝛ bled, as specialle in the tyme of masse, to behaue them selfe reuerently, in pure deuotion and pꝛayer and not to talke oꝛ walke vp and down, oꝛ to offend their bꝛethern, by any euyl example of vnreuerence to the saide sacramente: excepte they wyll declare theym selfe to haue smalle regarde to our sauoure **C H R I S T**, there bodyly pꝛesent, of whiche vnreuerence and contempt may ensue, not onely spirituall punishementes of god, by withdrauyng his grace from suche vngodly persons, but also bodily and opẽ scourge, as saint Paul sheweth to the Corinthians, That foꝛ the vnwoꝛthy entreatyng and vsynge of this sacramente, many amonges them were weake, sycke, and dyed.

i. Cor. xi.

## The sacrament of Matrimony.



**A**s touchynge the sacrament of matrimonye, and the institution therof, you shall vnderstande, that almighty god at the fyrste creation of man, consideryng of his infynite goodnesse and wysedome, howe necessary it was, to couple and conioyne man and woman together in mariage, as well foꝛ theyꝝ mutuall aide and comfort, and foꝛ the pꝛeseruacion and continuance of mankynde in lawfull succession, as also that the same generation myghte after the falle of mā, be exercised perpetually vnto the woꝛldes end,

with

℞.iii.



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without spynne and offence towarde god, byd con-  
ioine Adam and Eue together in mariage. And thā  
instituted matrimony, and consecrated and blessed  
it by his holy word, as appereth in the booke of Ge-  
nesis, where is also described the vertue and effy-  
cacye of the same, by these wordes folowynge:

Gene. ii.

Nowe this bone is of my bones, and this fleshe is of  
my fleshe, and tberfore the man shall leaue bys father  
and mother, and adhere and cleaue vnto his wyfe, and  
they shall be two in one fleshe and in one bodye.

By whiche wordes it is mente, that by the vertue &  
efficacy of matrimony, rightfully and by the aucto-  
ritie of god contracted, the man and woman which  
were before two bodyes, be nowe vnyted and made  
one body, durynge theyr lyues, so that the husbände  
hath no power of his owne body, to vse the same as  
hym lyst, and with whom hym lyketh, but it is hys  
wyues, and with her onely he maye vse the acte of  
matrimonye. Nor the wyfe hath any power of her  
owne body, to vse it as her lyst, or with whom her li-  
keth, but her body is her husbandes body, and with  
hym onely may she vse the acte of matrimony. And  
therfore the sayde two persones, so conioyned, may  
not after be deuided, for any affection to father or  
mother, or for any earthely thyng in the worlde,  
but eche muste adhere and cleaue to other, for as  
muche as they be nowe two persones in one fleshe  
and in one body.

Secondely howe that almyghty god, allowyng  
and approuyng the sayd institution of matrimony,  
sanctified and blessed it with his holy worde imme-  
diately after Noes fludde, sayeng vnto Noe, and  
his

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his chyldren in this wyse: Increase and be ye multiplyed, and replenysh the earthe. This institution of matrimonye thus allowed by god, vnto Noe and his chyldren, although it was a sufficient instructiō vnto them, and all theyr posteritie, howe to vse the same in al puritie and clenness, to goddis pleasure and his contentation: Yet god considering the naturall inclination of man to malice and synne, dyd afterwarde, further explycate and establishe the same, by his other lawes wytten, wherby god prohibited, that any matrimony shulde be made in the degrees folowynge, that is to say.

No man shall marry with his mother, hys graundame, his great graundame, and so vpward: neither may he marry with the wyfe his father, his graundfather, or his greate graundefather, and so vpwarde: neyther any man may marry with the syster of his father, or of his mother, his graundefather or his graundmother, and so vpwarde: neyther may any man marry with the wyfe of hym, that is brother to his father, his mother, his graundefather, his graundmother, and so vpwarde. And lyke wyse euery woman is forbidden to marry any man, within any degrees aboue rehersed. It is also further forbidden, that any man shall marry with hys syster, whether she be his hole syster, or his halfe syster begotten in mariage, or out of mariage: neither may he marry with his brothers wyfe, nor with his wyues syster. Whiche lawes of prohibition in mariage, although they were not, by expresse wordes of God, declared at the fyrste institution of ma-



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matrimonye, ne also whan the same was allowed after Noes flud, yet god dyd ingraue and impynte the same lawes in the hart of man, befoze they were wrytten by Moyses. And forasmuch as the natural lyght and knowledge of man, was not onely by originall synne, obscured and blynded, but also in the most parte of men, by the increace of synne and malice, in longe continuance and proces of tyme almoste perished and extincte: In so muche that they coulde not perceyue no; iudge, what thynges were of theyr owne nature naught and detestable in the syght of god, ne yet howe farre the naturall honestie and reuerence, whiche we owe vnto suche persones as be nere of our kynne, or alliance vnto vs, was extended: God therfoze wplyng manne to retorne from darckenesse, commaunded his prophete Moyses, to promulgate & to declare by his worde vnto the people of Israell, the sayde lawes of prohibition of matrimony in certayne degrees of consanguinitie and affinitie, as is befoze mentioned. In the declaration of the whiche lawes of prohibition, Moyses soo tempered his wordes, that it maye evidently appere therby, that not onely the Jewes, but also all other the people of the worlde, were as muche and as streyghtly bounden, to the continual obseruation of the same lawes, as they were to the other mo:all lawes of the ten commandementes.

**Thyrdely** / that the coniunction betwene man and woman in matrimony, dothe not onely signifie and represent the persyte and indissoluble coniunction and vniion of the nature of god with the nature of man, which was fulfilled, whan the second person

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person in trinitie, descendyng from his father, byd take vpon hym the very forme and substance of our nature, and so these two natures were vnited and knyt together in one persone: but also thereby is signified and represented, the societie and coniunction in perfecte and indissoluble loue and charitie betwene Christ and his church, that is to say, the congregation of al christen people. And this to be true saynt Paule him selfe affirmeth in the fyft chapter of the epistle vnto the Ephesians. In whiche place the apostle myndynge to proue and perswade, that al women, beyng marryed, oughte to loue, to reuerence, to honour, to obeye, to be subiecte vnto theyr husbandes in all thinges, euen as the church is subiect vnto Christ: and lyke wyse that all husbandes ought and be bounde to loue theyr wyues, euen as they loue theyr owne selfe and theyr owne bodies, and euen as Christ loueth the church his espouse: He bringeth in the first institution of matrimonye, as it was ordeyned by god in Paradise, and alledgeth the wordes of god as they be before rehearsed: vpon whiche wordes the apostle inferreth and sayth. This coniunction of man and woman together in mariage, wherby they are knytted, vnited, and made al one fleshe and one body, Is the sacrament, that is to saye: a mystery and signification of that great and meruaylous coniunction, whiche is betwene Christ and his church. For lyke as by vertue and efficacy of the first institution of matrimony, the husbande and the wyfe be made to be but one body, wherof the husband is hed: Euen so Christ

A

Doth



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doth knytte and vntte, conglutinate and make his churche to be one body with hym, wherof he is the very head. By the whiche wordes of saint Paule, it appereth not onely what is the vertue and efficacy of matrimony, in the vntinge and incorporatynge of two bodies in one, but also that it dothe signifye this other coniunction, which is betwene Christ and his churche. And that this coniunction betwene Christ and the churche, is the very selfe thing, whiche is signified and represented by the other coniunction of man and woman in mariage. For though saint Paule vsed in this place, other argumentes & perswasions, taken of the lawe of nature, to enduce married persons, the one to loue the other, saying that men naturally do loue and nourtishe their owne bodies and their owne flesh: Yet he vseth this as a reason of great efficacye, to persuade his purpose, that is to say, that all husoandes and wiues ought so to vse them selues, the one to the other, that their matrimony and all their woꝝkes and affections in the same, myght and shuld coꝛresponde, and be coꝛmable and like vnto that moſte holy thyng, whiche is signified and represented thereby, that is to say, vnto that spirituall coniunction, whiche is betwene Christ and his espouse the churche. And that therfore especially, the man ought and is bound to loue his wife, and the wyfe to loue and obeye her husoande in all thynges, lest by doinge the contrary, they shuld make their matrimony vnlke to the thing that is signified thereby.

And thus was matrimony not onely instituted  
by

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by god, sanctified by his woꝛd, and dignified by his lawes, euen from the beginning of the woꝛld: But also Chꝛist him selfe did accept, appꝛoue, and allow the same in the newe testament, aswel by his woꝛde, as also by his sundꝛy woꝛkes and dedes testifieng the same: In so moꝛch that he being inuited to a certain marriage, made in Cana a towne of Galile, did bouchesafe, not onely to come thꝛether, & there to honour the said marriage with his coꝛpoꝛall pꝛesence, and with the pꝛesẽce also of his blessed mother and his holy apostles: but there he began also, by turningg of water in to wyne, first to woꝛke myꝛacles, & to manypfeste his gloꝛy vnto the woꝛlde. And after-  
Ioan. iij.  
Matt. xix.  
ward in one other place whan the pharisees came vnto hym, & demanded, whether a man might lawfully be diuozced from his wife foꝛ euery cause: Chꝛist puttynge the said pharisees in remẽbrance of the first institution of matrimony sayd vnto them: Haue you not red, how that god whiche created all thynges in the beginning, did also foꝛme and create man and woman, & said these woꝛdes: Therfoꝛe the man shal leaue his father and mother, and shal adhere and cleaue vnto his wyfe, & they shal be two in one fleſhe & one body: wherfoꝛe vnderstand you (saith he) that sith man & woman conioyned in matrimony, be by goddis oꝛdinance but one fleſhe and one body, they shuld not afterward be separated oꝛ diuozced one from the other. And vnderstande you also that it is not laufull foꝛ any man, to separate and diuide those persons a sunder, whiche by goddis woꝛde and his wyl and power be conioyned to-  
gither  
L.ii.



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gether. And whan the pharisees replying therunto sayde: why than dyd Moyses commande vs, to make a lybell of diuorice, and so to departe and separate our selues from our wyues? Ch:ste answered them and sayd. Moyses considering the hardenes and obstynacy of your hartes, dyd permyt and suffre you so to do. Howe be it I say vnto you, that it was not so at the begynnyng, that is to say, it is cleane contrary to the godly institution and naturall order of the lawes of matrimony, as it was instituted by god at the beginning, that any mā married, shulde be diuorced from his lawfull wyfe, and be set at libertie to marry. And therfore I say again vnto you, that who so euer doth forsake his laufull wyfe, onles it be for adultery, commytted by her, and mary an other, I say he commytteth adultery in so doinge. And lyketwise what woman soo euer doth forsake her laufull husbände, and marieth an other, she also committeth adultery, and the man also that marieth her offendeth in like maner.

These wordes of Ch:ste euidently declare his sentence in the approbation of the institution of matrimony, made at the beginning of the worlde, and that it is Ch:stes wyll and commaundement, that the people of god shulde folowe and conforme theyr doinges vnto the lawes of matrimonye than made, & shuld obserue the same in such purity & sanctimony, as it was fyrst ordeyned, without separatiō or diuorice, & that vnder the peyne of damnation.

And here also is one thing specially to be noted that in these wordes of Ch:ste, (That, whiche god  
beth

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bath conioined, man may not separate) is declared the infinite benignitie and goodnes of god towarde vs, in that he hath not onely conioyned our fyrste progenitours Adam and Eue together in maryage wherby he gaue vnto vs the originall begynnyng of our procreation, but that he dothe also euer syth that tyme, continually assiste man and woman, and wo:keth with them in this cōiunction of marriage, and is the very authour of all matrimonies, which be lausfully made betwene man and woman. And therfore saint Paule saith: *Honorabile coniugium in Hebr. xiii. omnibus, & thorus immaculatus,* that is to say, Matrimony is honourable in all, and the bedde vndefiled.

An other thyng also is to be noted, that not only the act and procreation, whiche els of it self were vnlawfull, is by this sacrament made lawfull: but also that the good byrnyng bp of chyldren, bozne in matrimony, is so wel accepted of god, that vnto it as vnto other good wo:kes, doone in faythe by grace, is promysed life euetlasting, accordyng to the wordes of saint Paule, where he saith: *The wo: i, Tim. ii.* man was seduced and blynded by the serpent, and so synned dayly, but she shalbe saued by procreation and bringing forth of children: if the same doo perseuere and continue in faith and loue towarde god, and in holynes and temperance in their actes and dedes. And as this is spoken of the woman, so it is also verysted in the man, doing his duetie lykewyse, as is required of the woman.

Fynally it is to be considered, how in matrimony be cōmeded specially thre good thynges, al which



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they that contracte matrimony, ought to remembre  
and regarde: fyrst of al, the thing it selfe, whiche is  
signified thereby, whiche as is sayde before, is the  
hygh, the myghty, and incomprensible worke of  
god, in the coniunction of Chyiste and the churche  
together, wrought by hym to our singular benefite  
and enerlastyng saluation. And that therfore the  
man & wyfe ought to liue together in perfite vnitie  
and con corde, & to loue eche other as their owne bo-  
dies, and to vse the same in all cleannesse, puritie,  
and honour, euen as Chyiste hym selfe loued his es-  
pouse the churche, and suffered all afflictions and  
peynes to make her glorious and voyde from all  
maner of spotte or wrinkle of vncleannesse. whiche  
matter saint Paule moste godly declareth in his e-  
pistle to the Thessalonians, where he wyrteth in this  
maner. I pray you brythern, and instantly desyre  
you, for our lord Iesu Chyristis sake, that like as  
ye haue herde heretofore of vs, howe and in what  
maner, you shuld go forward, & please god, so ye do  
proceede in the same, and that after suche sorte and  
maner, that you may continually profite and en-  
crease therein. You remembre, I doubte not, what  
preceptes and commandementes I haue giuen vn-  
to you in tymes past, in the name of our lord IESU  
CHRIST: And now in lyke maner, & in his name  
also I say agayne vnto you, that the wyll and co-  
maundement of god is, that you shoulde sanctify  
your selues, that is to saye, that you shulde absteyn  
from all maner of fornication, and that euery one  
of you shulde vse and keepe the vesselle of his bo-  
dye

Eph. v.

2. The. iii.

## OF MATRIMONY.

Dye, in holpnesse and honour, and not in despye of carnall concupiscence, lyke as the Gentyles doo, whiche know not god, and that no man shuld craftlyly compas and circumuent his brother, to obtayn his fleshely lustes: For almighty god taketh vengeance vpon all suche people, as do committe any of those thinges. Knowe you also, that god hath not called vs to vncleannes and fylthynes of lyfe, but vnto holines and sanctimonie. And therfore I do exhort you all, and in the name of god commaunde you, to eschue all fornication and adultery, all vncleannesse and carnall concupiscence, all fylthynes and vnpure lpyunge in fleshely lustes of the body. And I saie further, that who so euer despyseth and breaketh these my commandementes, doth not despise me, but despiseth god: For they be his commaundementes, whose spirite ye haue receyued.

The second good thyng, which ought to be remembred in the said sacrament, is the faith and mutuall promyse, made betwene the husbände and the wyfe, conioyned in lawfull matrimony. wherby and by the vertue of the sayde sacrament, the persons so laufully conioyned, be bound esche one to kepe promyse with the other, according to such trust and confidence, as eche had in the other, and expessed by wordes in the same contracte, whiche promise god did assiste and ratifie, and is now partie therunto: so that the breach of that promyse and faith, is now a high and displeasent offence vnto almighty god, lyke as the obseruation and keeping therof, is in the syght of god, pleasant, acceptable, and meritorious  
and



## THE SACRAMENT

and the knotte also and bonde of matrimony, contracted betwene the sayde persons, is made therby to be indissoluble. Trowthe it is, that if in any marriage, it may appere, and be duly pꝛoued, that there is suche insufficient impediment, by the lawes of god, oꝛ by the lawes of the realme, that the same matrimony was at the beginning vnlaufull, & of none effect: in that case, the church may and ought, to diuorce the same persons so vnlaufully contracted, & declare, that suche matrimony is vnlaufull, and the bonde therof, to be of no strengthe oꝛ efficacie, because it was neuer good from the beginninge. Notwithstandyng, in marriages laufully made, and accordyng to the oꝛdinance of matrimonye, pꝛescribed by god and the lawes of euery realme, the bond therof can not be dissolued, durynge the liues of the parties, betwene whom such matrimony is made.

Tobi. iiii.

The thirde good thyng to be consydered and obserued in matrimony, is the child that cometh of maryage, and the good and vertuous education and bringynge vp of the same. Whervnto all married men & women ought to haue a speciall regard, and to folowe therein the example of Thoby, which taught his sonne from his infancie, to loue & dread god, & to flee & absteyne from all maner of synne, for goddis sake. For surely if the fathers and mothers be negligent in good bringynge vp of their children in their youth, and suffer them to fall in to folies and synne, in default of due correction and chastisement of them for the same: no doubt they shal aunswere vnto god for it, as it appereth by the greate stroke  
and

## OF ORDERS.

punishment of god, when he dyd sodaynly strike i. Reg. ii.  
 Ely unto death, because that he knowinge his chil- 8c. iiii.  
 dzen to do amisse, dyd not punishe them therfoze.

And therfoze let all parentes emply theyr dili-  
 gence and busynesse, to educate and instructe their  
 childzen, by al meanes in vertue & goodnes, & to re-  
 strain them from vices, by cōuenient discipline and  
 castigation, according to the saying of the wise mā:  
 Withdraw not thy iust discipline frō thy child, for if Pro. xxiii.  
 thou do so, he wyl fall into sundry inconueniencies,  
 and so finally shalbe lost & vndone. wherfoze spare  
 not to chastise thy childe with the rodde, and so do-  
 ing, thou shalt deliuer his soule from hell. And cō-  
 cerninge the childes duetie towarde the father, it  
 shalbe declared hereafter in the commandementes.

## The sacrament of Orders.



And concerning the sacrament  
 of Orders, it is to be vnderstād, that  
 order is a gift or grace of mynistra-  
 tion in Christs church, giuen of god  
 to christen men, by the consecration &  
 imposition of the bishops handes vpon them, and  
 this sacrament was conferred and gyuen at the be-  
 gynnynge by the apostles, as it appereth in the epi-  
 stle of saint Paule to Timothe, whom he had orde-  
 red and consecrate prieste, where he saythe thus: J ii. Tim. i.  
 do exhorte the, that thou do styre vp the grace of god,  
 the whiche is gyuen the by the imposition of my hand-  
 des. And in an other place he doth monissh the same



## THE SACRAMENT

1. Tim. iiii.

**T**imothe, and put hym in remembrance of the same ministry, that he was called vnto in these wordes: Do not neglect the grace, whiche thou hast in the, and the whiche is gyuen the through prophecy, and with imposition of handes, by the authoritie of priesthode. Wherby it appereth, that saint Paul did consecrate and order priestes and bishops by the imposition of his handes. And as the apostles them selues, in the beginninge of the churche, did order priestes and bishops: So they appointed and willed the other bishops, after them, to do the lyke, as saynt Paule manifestly sheweth in his epistle to Tite, sayinge thus: For this cause I left the at Crete, that thou shuldest ordeyne priestes in every citie, according as I haue appointed the. And to Timothe he saythe: Se that thou be not hasty, to put thy handes vpon any man

1. Tim. v.

Titi.

**A**nd here is to be noted, that althoughe this forme before declared, is to be obserued in gyrping orders: yet there is no certaine rule prescribed or limited, by the word of god, for the nominaton, election, presentation, or appointing of any such ecclesiasticall ministers: But the same is holy left vnto the posittue lawes and ordinances of every christe region, prouided and made, or to be made in that behalfe, with the assent of the prince and ruler. And as concernyng the office and dуетie of the sayde ecclesiasticall ministers, the same consisteth in true preachynge and teachyng the word of god vnto the people, in dispensyng and ministring the sacramentes of Christe, in consecratynge and offerynge the blessed body and bloud of Christe in the sacrament  
of

## OF ORDERS.

of the aulter, in losynge and assoplyng from synne, suche persons as be soꝝ and truly penitent foꝝ the same, and excommunicatynge suche as be gyltie in manifest crimes, and wyl not be reformed otherwise, and finally in prayng foꝝ the hole churche of Chꝛist, and specially foꝝ the flocke committed vnto them. And althoughe the office and minystrye of pꝛiestes and byshoppes, stande chiefly in these thinges befoꝝe reherced: yet neither they noꝝ any of them may exercise and execute any of the same offices, but with such soꝝt & such limitation as the oꝝdinances & lawes of euery chꝛistē realme, do permit and suffre.

And bycause it is not mete, that this so chargeable a cure, shuld be committed to euery man, that peraduenture, ambitiously wolde desyre it: Therefore saynt Paule dothe diligently set out to his disciples Timothe and Tite. the conuersation, learning, conditions, and qualities of them that shuld be admitted to the mynistry of pꝛiesthode, wrytyng in this maner: A bishop or a pꝛiest ought to be blamelesse, as the stewarde of god, not wilfull, not angry, no drunkarde, no syghter, not gredy of fylthy lucre, but giuen to hospitalitie, liberal, discrete, sobre, rightuous, deuout, temperate, and continent, and such one as holdeth the true worde of doctrine, that he may be able to exhort with bolson learning, and to reprove them that saye against it. Thus we haue shortly touched fy. st. the oꝝdynge of pꝛiestes and byshoppes: Secondly, their ministry office and duetie, with the charge & cure belonging ther vnto, and finally the qualities and conditions required in the same.

i. Tim. iii.  
& Tit. i.

¶ ii.

And



## THE SACRAMENT

And for as moche as it is an olde heresse of the Donatistes, condemned in the generall counsell, to thynke that the worde of god, and his sacramentes shuld be of no efficacy, strength, or vertue, whā they be ministred by euill men, it is to be reuēd, that according to the saying of saynt Gregoꝝ Nazianzene: Lyke as there is no differēce betwene the selfe same image or figure of any thyng imprinted with a signet of golde, and a signet made of yron, or of woode, or any other viler matter: euen so the worde of god, and the sacramentes of god mynistrēd by an euill and noughty man, be of the selfe same bygour, strength, and efficacie, as whā they be ministred by a man of excellent vertu and goodness. The cause and reason wherof is, for that the priestes and byshops, although in the execution of their office and administration, they do vse and exercise the power and auctoritie of god, committed vnto them: yet they be not the principall causers, nor the sufficient, or of them selues the efficient causers or gyuers of grace, or of any other spirituall gyfte, whiche procedeth and is gyuen of god, by his word and his sacramentes. But god is the only principall, sufficient, and perfite cause of all the efficacy of his word, and his sacramentes, and by his only power, grace, and benefites it is, that we receyue the holy goste, and his graces, by the office and administration of the said priestes and byshoppes, and the sayde priestes and byshoppes be but onely as officers, to execute and minister with their handes and tongues, the outwarde and corporall thynges

## OF ORDERS.

thynges, wherein god worketh and gyueth grace inwarde, accoꝝdyng to his pacte and couenaunt, made with and to his espouse, the church. And this also Chrysostome affirmeth the. lxxv. homily vpon saynt Iohn, where he sayth in this maner: What speake I of priestis, I say that neyther aungel noꝝ archangell can giue vs any of these thynges, whiche be giuen vnto vs of god, but it is the father, the sonne, and the holy goste, whiche is the effectual cause of all these thynges, the priest dothe onely put to his handes, and his tongue. And in this poynt saynt Ambrose also agreeth, with the sayde sayinges of Chrysostome wrytyng thus. The priest layeth his handes vpon vs, but it is god, that gyueth the grace, the priest layeth vpon vs his beseychynge handes, but god blesteth vs with his mighty hande. The byshoppe consecrateth an other byshoppe, but it is god that gyueth the worthynesse. wherfoꝝe we must alway thynke and beleue, that the vertue and efficacie of the woꝝd of god, and his sacramentes, consisteth and dependeth, in and vpon the commandement, ordinaunce, power, and auctoritie of god onely, and that neyther the merites oꝝ worthynes of the ministers, be they neuer of suche excellencie, do gyue them theyꝝ auctoritie, strength, oꝝ efficacie, neyther yet the malyce, noꝝ corruptelyng of them, be it neuer so euyll, can frustrate oꝝ take away from the sayde woꝝde oꝝ sacramentes, their sayd power, authorite, strength, oꝝ vertue.

Moreover as touchynge the order of deacons Act. vi.  
we rede in the actes of the Apostles, that they were

M.iii.

oꝝde



## THE SACRAMENT

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# OF ORDERS.

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M.iii.

oꝛde.



## THE SACRAMENT

1. Tim. iii.

ordered and instituted by the same apostelles, by prayer and imposition of their handes vpon them. And as for the qualities and vertuous conuersation, whiche be required in them, saynte Paule setteth them out in his epistle to Timothe, in these wordes: Deacons oughte to be chaste, not double tongued, no drunkardes, not greedy of fylthy lucre, hauyng the mystery of saynte in a pure conscience. And their office in the primitive church, was partly in mynistringe meate and drynke, and other necessaries, to poore people founde of the church, partly also in mynistringe to the bysshoppes and prestes, and in doynge theyr duetie in the church. And of these two orders onely, that is to saye, prestes and deacons, scripture maketh expresse mention, and howe they were conferred of the apostels by prayer and imposition of their handes. And to these two, the primitive church did adde a comyn certain other inferiour and lower degrees, as subdeacons, accolites, exorcistes, with diuerse other, of the whiche mention is made of bothe of the most auncient wryters, that we haue in the church of CHRIST, after the apostelles, and also in diuerse olde counsailes. and namely in the fourth counsaile of Ephraim, in whiche saynte Augustine was present, where as all the kyndes of orders, whiche were then in the church, be reherfed, and also with what rites and ceremonies, they were conferred and giuen at that time. And thus by succession from the apostles time hath Order continued in the church and hath euer bene called and counted for a sacrament

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ment, as it may appere by dyuers other aunciente wryters, and specialllye by sainte Augustine, where he wryteth thus, speakinge bothe of the sacrament of baptisme, and of order: Eyther of them (saythe he) is a sacrament, and eyther of them is gyuen to men, by a certain consecration, the one whan a mā is baptised, and the other, whan he is ordered, and therfore neyther of them both, may be iterate oꝝ repeated in the catholyke churche of Chyste.

And where as we haue thus summarly declared, what is the office and ministracion, whiche in holy scriptures hath ben committed to bysshoppes and priestes, and in what thinges it consisteth, as is afoze reheresed, lest peraduenture it myghte be thoughte to some persones, that suche auctorities, powers, and iurisdiccions, as patriarches, prymates, archebysshoppes, and metropolitanes, now haue, oꝝ heretofore at any tyme haue had iustly and lausfully ouer other bysshoppes, were gyuen them by god in holy scripture. We thynke it expediente and necessarpe, that all men shulde be aduertised, and taught, that all suche lausfull powers and auctorities of any one bysshoppe ouer an other, were and be gyuen to them, by the consent, ordynaunce, and posytyue lawes of men onely, and not by any ordynaunce of god in holy scripture. And all other power and auctoritie, whiche any bysshoppe hath vsed oꝝ exercysed ouer an other, whiche hath not benne gyuen to hym by suche consente and ordynaunce of menne, (as is afozesayde) is in verpe dedde noo lausfull power, but plaine vsurpation  
and



## THE SACRAMENT

and tyrannye.

And therfore where as the byshoppe of Rome, hath heretofore claymed & vsurped, to be head and gouernour of all priestes and byshops of the hole catholyke churche of Chryste, by the lawes of god: It is euydent, that the same power is vtterly fayned and vntrue, and was neyther gyuen to hym by god in his holy scripture, no: allowed by the holy fathers in the auncient generall counsels, no: yet by the consent of the hole catholyke churche. For it is playne, that Chryste neuer gaue vnto saint Peter, or to any of the apostels, or theyr successours, any suche vniuersall authoritie ouer all the other. But he set them all indifferently, and in lyke power, dignitie, and authoritie, as it dothe euidently appere in all suche places, where any authoritie is gyuen to them by Chryste. And also by sainte Paule, in his epistle to the Galathians, where he compareth himselfe to James, Peter, and Iohn, which were the most notable emonge the apostles, affirminge hym selfe to be equall in authoritie with them.

Gala.ii.

And as concerning the most auncient and most famous holy generall counsailes, it is euydent, that they gaue the byshops of Rome, no suche authoritie, for in them be dyuerse actes and decrees, playnely testifieng the contrary.

As fyrst in the former counsaile of Nice, emonge other, there is one decree, that the patriarches of Alexandria, & Antiochia, shuld haue like power ouer the countreys about those citces, as the byshoppes of

## OF ORDERS.

of Rome, haue had ouer the countreys about Rome.

Also in the counsaile Mileuitane, in which counsaile saint Augustine was presente, and subscribed to the same, it was decreed, that if any clerke of the countreys of Aphyrike, wolde appeale out of Aphyrica, vnto any byshoppes beyonde the sea, that suche a one shulde be taken throug out al the countreys of Aphyrica, as a person excommunicate.

Moreover in the general counsaile Constantinopolitan the fyrste, it was likewise decreed, that euery cause and controuersy betwene any persons, shulde be determined within the prouinces, where the matters dyd lye, and that by the byshops of the same prouinces. And also that no byshops shuld exercise any power out of his own dioces or prouince. And this was also the mynde of the holy doctour and martyr saint Cypriane, and of the other holye fathers of Aphyrica, before the tyme of any generall counsaile.

And for the better and more playne and assured confirmation, that the bishop of Rome hath no suche vniuersall authoritie, neyther by goddis lawe ne yet by any ordinances of any ancient catholyke counsaile: It is to be considered, that in the .vi. great counsaile Carthaginense, the bishop of Rome sente his legates to that counsaile, to alledge and bendicate his vsurped primacy, and by title of the same, to defend and mainteine the receyuing of appeales made vnto hym of causes and controuersies commenced in Aphyrike, bycause the hole counsaile had  
A by



## THE SACRAMENT

by thei decree, prohibited & fo. bidden befoze, al such the appeles to any tozeyn byshop. In the entreting and debatynge of which matter, the bishop of Rome for his title, alleged onely a canon, made (as he pretended) in the firste Auncient counsaile. The bishops of Aphysica denyeng any such canon to be made. For triall wherof, messengers were sent to the patriarches sees of the orient, to make searche for the hole canons of that counsaile. And finally after longe & diligent searche, whā the hole canons were brought for the from thense, there was no such canon amonges them, as the byshop of Rome for his sayde title had allegeded.

Wherbypon two thynges are to be noted, as euident by the premisses. Firste that the bishoppe of Rome hath no such primacy, nor any such can challenge by any wordes in scripture: For than the byshop of Rome wolde at that tyme by his legates haue allegeded it, and the great multitude of so many fathers, as were assembled in that Aphysican counsaile (of whō saynt Augustine was one) were so wel & profoundly lerked in holy scripture, that no such thyng (if it were there) coulde haue ben hidde vnto them. And also they were soo good and vertuose, that if they had knowen it there, they than wolde haue made no acte befoze to the contrary, nor yet at that tyme, so earnestly and extremely refused it.

The seconde thyng to be noted as euident by the premisses is, that the byshops of Rome, haue no suche power giuen them by any auncient generall counsaile. For they at that tyme of this Aphysican coun-

## OF ORDERS.

counsaille, wold than haue alleged it, where in dede they alleged none but a pretended canon of the fyrst Nicene counsaile, which after great trial & searche as is aforesayde, coude neuer be founde in the autentikes. And that chapter autentique, which of all the canons of that counsaile mooste concerneth the bishop of Rome, maketh directly & playnly against the sayde pretended vniuersal primacy, giuing (as is saide befoze) to other patriarches, lyke and equal authoritie in theyr countreys, as bishops of Rome had and vsed than in the countreis about Rome.

Thirdly that the bishops of Rome had no such vniuersall primacy gyuen vnto them by the comon consent of the hole catholyke church, it wel appereth in that y dyuers patriarches & archebishops haue of ancient tyme refused, to owe vnto them any such subiection, as they by colour of an vniuersal primacy chalenged & required ouer them. As the patriarches of Constantinople & other of the east, & the archebishops of Rauenna, Milan, & such other. And also Agatho him selfe being bishop of Rome, longe after the .iiii. fyrst vniuersall counsailes, in his letters sent vnto the emperour, concerning a generall counsaile to be holden at Constantinople, playnely declareth and confesseth his primacy to extend onely to the bishops of the weste & north parties: And that in suche wise, as it is euident, that at that tyme the bishops of Rome, neither by the wordes of scripture, no; by any decree of ancient generall counsels, no; by the consent of the hole catholyke church, had any such vniuersall primacy, as he nowe requireth.

R. II.

And



## THE SACRAMENT

And yf the bysshops of Rome, wylle allege any later counsailes, for their pretended vniuersall primacy, as the counsailes, of Constance, Basill, and Florence: It is manifest and open, that the counsailes of Basill and Constance were in the tyme of scismes, and they which were there deuided in to factions, after the fauour of their princis, which princis were also deuided, some fauouring the one part of the scisme, some the other. And the great part of the lerned men that were there, were of this later institute religious, and therfore obsequente to the pleasure and wylle of the bishoppes of Rome, and brought by only in this later scolasticall doctrine, and lytell exercised or lerned in the holy scriptures, or in the olde auncient doctours and wyters. And bothe of those counsailes were dyssoled and broken by, without any perfit ende or conclusion. And sith that tyme, the canons pragmatical of these two counsailes, be no where vsed, nor yet alleged, as to be of effecte, by the authoritie of those counsailes. And as to the counsaile florentine, ouer and besides, that the greatest parte of lerned men there, were suche, as we spake of before, the consent also in this matter, of the Orientales and Grecians, that were there, seemed to the hole countreyes that sent them, so farre bothe agaynst scripture, and general counsailes, and their auncient holy wyters, that they forthwith shewed them selues soo moche discōtent with that consent of theyr ambassadours, that they then neyther wold receiue the determination, concerning the vniuersall primacy of the bishoppe

## OF ORDERS.

shop of Rome, neyther sicke that tyme coulde be induced to agree to the same.

And thus by all those thinges before rehersed, it plainly appereth, that the bishops of Rome, claming this pretended vniuersall primacie, do yet not onely without any grounde of holy scripture, and without any consent of the hole catholike churche, but also contrary to the determination and decrees of suche generall counsailes, as the bishoppes of Rome, these many hundred yeres vnto this day, in theyr creation do solemnely and expressely professe to kepe & obserue. For as it appereth by theyr owne lawes and actes from tyme to tyme, euery byshop of Rome, whā he is created, doth openly & solemnely professe, that he shall inuolably obserue & kepe all the canons of the fyrst. viii. generall counsailes, amonge the whiche be the canons before rehersed, playnely repugnant and contrary to his sayde pretended vniuersall primacy.

Fynally this beyng manifestly declared and proued, that the byshoppes of Rome, hath not iustly and laufully any suche vniuersal power ouer the byshoppes and clergy, al wyle men may easily perceue and see, that they maye moche lesse clayme to haue the hole monarchye of the worlde, and such authoritie ouer all princes and kynges, that they may therby depose them from theyr realmes, dominions, and seignories, and transferre and gyue the same vnto such persons, as them liketh. Where as the scripture dothe teache and commaunde the contrary, that is to saye: That all chysten people



## THE SACRAMENT

as well priests and bishops, as all other, shoulde be obedient vnto princes and potestates of the world. For the truth is, that god constituted and ordeined the authoritie of christen kynges and princes, to be the most high and supreme, aboue all other powers and officers in this worlde, in the regiment and gouernement of theyr people, and committed vnto them, as vnto the chiefe heades of theyr comon wealthes, the cure and ouersight of all the people, which be in theyr realmes, and dominions, without any exception: And to them of right, and by goddis commaundement, belongeth not only to prohibite vnlawfull violence, to correcte offendours by corporal death or other punishment, to conserue mo: all honesty amonge theyr subiectes, accordinge to the lawes of theyr realmes, to defend iustice, & to procure the publicke wele & comon peace & tranquillitie in our ward & earthly thinges: But specially and principally to defende the faith of Christ, and his religion, to conserue and mainteine the true doctrine of Christe, and all suche as be true preachers and setters forth therof, & to abolishe all abuses, heresies, and idolatries, and to punish with corporal peines, such as of necessity be the occasion of the same. And finally to oversee and cause that the sayd bishops & priests, do execute their pastoral office truly & faithfully, & specially in those pointes, which by Christ and his apostles, were giuen and committed vnto them: and in case they shall be negligent in any parte therof, or wolde not diligently execute the same, to cause them to redouble and supply theyr lacke. And if they obstinately

## OF ORDERS.

nately withstand they: p:inces kynd monition, and  
wyl not amend they: faultes, than and in such case  
to put other in they: rowmes and places. And god  
hath also comanded the sayd bishops & p:iestes, to  
obey with all humblenes & reuerence, both kynges  
and p:incis, and gouernours, and all they: lawes  
not beyng contrary to the lawes of god, what so e-  
uer they be, and that not onely propter iram, but al-  
so propter cōscientiā, that is to say, not only for feare  
of punishment, but also for discharge of conscience.  
wherby it appereth well, that this pretended mo-  
narchy of the bishop of Rome, is not founded vpon  
the gospell, but it is repugnant therunto.

And therfore it apperteyneth to ch:risten kinges  
and p:incis, for the discharge of they: office & dutie  
towarde god, to endeuour them selues to refovrme  
and reduce the same againe vnto the olde limittes  
and p:istine estate of that power, which was giuen  
to them by Ch:riste, & vsed in the p:imitiue church.  
For it is out of doubt, that Ch:ristis faith was then  
most firme and pure, & the scriptures of god, were  
than beste vnderstande, and vertue dyd than moste  
abounde & excel. And therfore it must nedes folow,  
that the customes and o: dynaunces than bided and  
made be more conforme and agreable vnto the true  
doctrine of Ch:rist and more conducpnge vnto the  
edifieng and benefite of the church of Ch:rist, than  
any custome or lawes vsed or made by the byshop  
of Rome, or any other addicted to that see and vsur-  
ped power, sith that tyme.

And therfore where as the kynges moste royall  
maiestie



## THE SACRAMENT

maiestie, considering of his most excellent wisedome, not only the notable decay of Chyristis true and perfite religion, amonges vs, but also the intollerable thraldome, captiuitie, and bondage, with the infinite dangers and pzeiudices, whypche we his subiectes continually susteyned, by reason of that longe vsurped and abused power, whiche the bysshops of Rome were wot to exercise here in this realme: hath nowe of his most godly disposition, and by the consente of his nobles spirituall and tempoꝛall, by auctoritie of the hole parkiaement determined, no longer to suffer the byshoppe of Rome, to exercise any parte of his vsurped iurisdiction here within this realme, but clerely to deliuer vs from the same, and restore vs agayne vnto our libertie.

**Surely** we haue great cause, most ioyfully and thankefully to embrace and accepte the same, considering that thereby no pzeiudice is done to goddis woꝛde oꝛ his oꝛdinaunces. For as we haue shewed and declared befoze, it was by pꝛinces sufferaunce onely, that the byshoppe of Rome, exercised any suche iurisdiction within this realme, and not by the auctoritie giuen vnto hym by Chyriste. And as foꝛ the bysshop of Rome, he can not pzetende hym selfe no moze to be greued oꝛ iniured therewith, than any of the kynges officers myght woꝛthily shynke, that the kynges byghnes shulde do him woꝛonge, in case he shulde vppon good cause, remoue hym from his toun and office, and committe it to an other. And as foꝛ vs the kynges faythfull subiectes, we shall vndoubtedly receyue and haue thereby syngular wealthe

## OF ORDERS.

Welch and commoditie, as well spiritually to the edifying of our soules, as corporally to the increase of our substance and riches. The which how moch it was impaired & decayed continually, from tyme to tyme, by the great exactions of the byshoppes of Rome, and suche treasures as wente perely out of this realme to his coffers, for annates, annuities, and exemptions, pardons, and suche other vnlawfull exactions, we doubt not, but all men indued with any witte and zeale to the welthe of this our countrey, do right well perceiue and vnderstande, and accordingly with hart and minde, wil not onely pray for the kynges highnes and his preservation, by whose occasion this lighte came fyrste vnto vs, but also firmly and constantly stycke to those lawes, wherby we haue so moche ease of wrongfull exactions and abuses, and also our prince & kyng, now enioieth most rightfully his iust title, with reuerentiation of his royall and unperiall dignitie and princely gouernance.

### The sacrament of Confirmation.

**W**E reade in holy scripture how the apostels, in the beginning of the churche, althoughe they dyd certainly knowe and beleue, that all suche as had duely receyued the sacrament of baptisme, were by vertue and efficacie therof, perfectly regenerated in Christ, perfectly incorporated and made the very members of



## THE SACRAMENT

of his body, and had receyued full remission of their synnes, and were indued with graces and giftes of the holy goste, yet they went vnto the people, after they were baptised, and so by their prayer and imposition of theyr handes vppon them, the holy goste was giuen and conferred vnto them. And the sayde people did speake diuerse languages, and prophesied, wherby not onely they, whiche had receyued baptisme and professed Christ, were the better confirmed and established in Christis religion, & made moze constant to confesse the same: But also other whiche were out of the church, & infideles, mighte the soner be reduced, by suche gifte and miracle fro theyr errours, and be brought in to the right beliefe of Christe and his gospale.

Wherbypon the holy fathers of the primitive church taking occasion, and founding them selues vpon the saide actes and dedes of the apostles, and considering also, that suche as had ones receyued the giftes and benefites of the holy goste, by the sacrament of baptisme, mighte and oftentimes byd in dede, by temptation, frailtie, or otherwise by theyr owne sinne and malice, lose and fall from the same againe: byd vnto and obserue (as it hath ben hitherto by succession of ages continued) that al christen people, shuld after theyr baptisme, be presented to theyr bishops, to the intent that by theyr prayers, and imposition of theyr handes vpon them, & consigning of them with the holy Chrisme, they shulde be confirmed, that is to say, they shuld receyue suche gyftes of the holy goste, as wherby they shulde be so

## OF CONFIRMATION

be so corroborated, and established in the giftes & graces before receyued in baptisme, that they shuld not lyghtly fall againe from the same: but shulde constantly reteyne them, and perseuere therein, and shulde also be made stronger and hardier, as wel to confesse boldly and manfully theyr faith, before all the persecutours of the same, and to resist and fight against theyr gossyp enemies, the world, the deuill, and the fleshe: as also to beare the crosse of Chyriste, that is, to suffer and susteine patiently all the afflictions and aduersities of this worlde, and synally that they shuld attayne encrease and abundance of vertues and graces of the holy gost.

And although men ought not to contemne this sacrament, but shuld present theyr childzen vnto the bishoppe, to receyue at his handes the sacrament of confirmation, yet it is not to be thought, that there is any suche necessitie of confirmation of infantes, but that they being baptised and dieng innocentes before they be confirmed, shall be assured to attayne euerlastinge lyfe and saluation, by the effecte of the sacrament of baptisme receyued.

## The sacrament of extreme unction.



As touching extreme unction, we must vnderstand, how according to scripture, and the rule and ordre prescribed by the holy apostle saint James, the catholike church of Chyrist, hath obserued and miny-



## THE SACRAMENT

sted this sacrament, to such as haue required it in their sickenes and disease of body, to the entent that by the workinge of god, in ministration therof, the sicke man throughe prayer of the priest the minister, and suche as assist him, might be releued of his bodily disease, and also attayne pardon and remission of his synnes. For saint James saith: If any be sick among you, let him call for the priestes of the church, and let them pray ouer him, annointing him with oyle, in the name of our lord, and the prayer of sayth, shall saue the sycke man, and if he be in synnes, they shall be forgiven him.

By whiche wordes, like as the vse of the sacrament is confirmed, and proued, so that the church may well vse the same, with assurance that god assisteth the ministration therof: So we must also remembre, that although helth of body, which here is prayed for, doth not alwayes folowe, yet we should not doubt, but god ordereth mannes prayer therein alwayes to the best, as he doth of his infinite goodness, all other prayers that men make, who in dede knowe not what they should aske, ne what is best or mooste profitable for them. Wherefore, albeit we be taught to make all our prayers in a most certayne fayth, to attaine our desires, according to the generall promise made by god throughe Christe: Aske and you shall receyue, whiche promise can not faile, for goddis worde can not be frustrate, but taketh effect: Yet may we not trust our owne determination, and our iugement so precisely in our prayer and requestes, but committing our selues holly

to

## OF EXTREME VNCTION,

to goddes gouernans, we ought to take, esteeme,  
and iudge, for the beste, what so euer god shal ordeine  
and dispose for vs, althoughe it be contrary to our  
prayer, and desire, whiche must euer haue direction  
and submission to goddis pleasure, who knoweth  
our necessities, and can and wyl dispose al thinges  
sweetely and pleasantly, to the attaynyng of euerla-  
sting comfozte, whiche all good men chiefly desire  
and pray for.

Sap. xii.

And where as saint James speaketh of remissi-  
on of synne to be obteyned in this sacrament, in as  
moche as the remission of synne, is a necessary peti-  
tion to be made of and for all men, considering the  
frailtie of mannes nature, whiche continually sin-  
neth, and therfore continually is taught to saye:

Dimittite nobis debita nostra, Lorde forgive vs our tres-  
passes: We ought assuredly to truste, that god wor-  
kynge in the ministracion of his sacrament, dothe  
by the prayer of the minister, and of suche as assiste  
wypin, forgive those synnes of the sicke man which by  
the frailnes of his nature, in sodaine motions and  
beheement agonies, he doth comynpt and fall into.

Math. vi.

And yet we ought not thereupon, to conceyue a  
vaine false hope of the effect of this sacramēt, that  
liuing in filthy and abhominable sinne, and not ca-  
ringe to be deliuered from it by true penance, we  
shulde by the ministracion of extreme vnction haue  
all our synnes forgiven: For this sacrament is mi-  
nistred fruitfully, onely to those, that be members  
of Christis church, and suche as beinge fallen out  
of the state of grace by deadly sinne, haue bene by

Diii penance



## THE SACRAMENT

penance restored to the same, which men by this sacrament, be strengthened and comforted in theyr agonie and fight, against the deuill, who in the time of sickenes and vexation of the body, is very busie to assaulte them.

And where it is called the extreme unction, that is to saye, the last unction, we muste not so vnderstande it, as though this sacrament might neuer be ministered but ones, that is to saye, in extreme perill of death, whan men be without hope of lyfe: for it shuld rather be ministered, in the entrie of sickenes, and so oftner, whan so euer any greate and perillous sickenes, and maladie shall come to any man. But the fathers of the church did call it by the said name of extreme unction, because it is the laste, in the respect of the other unctions, whiche be ministered before, in the other sacramentes, of baptisme, confirmation, & orde, in whiche sacramentes christen men be also annointed.

And for as moche, as the sacrament of the aultare, (beinge duely receyued) is the very spirituall foode, and the very sustentation, comforte, and preservation of all christen men, in all dangerous passages and aduentures: therfore it is expedient, that the sayd sacrament of the aultare, shuld be receiued after this anordinge done, in the tyme of sickenes. For surely the receyving of the body of our saviour Iesu Christe, is the very consummation, not onely of this, but also of all other sacramentes.

The

**T**he seven sacramētes thus declared, the vse and effecte of them dothe manifestely appere. For by baptisme we be incorporated in to the body of Chyistes church, obteyninge in that sacrament, remission of synne, and grace wherwith we be able to leade a newe life.

By the sacrament of penance, they that be fallen into deadly synne, may be restored vnto the state of grace, receiued in baptisme, and so made againe the liuely members of Chyistis mysticall body.

In the most blessed sacrament of the aultare, is the most precious body and bloud of our sauour & redemer Jesu Chyist, bothe in fountaine of bread and wyne, by whom, for whom, and in whom, all sacramentes take effecte, and therfore is this the moste worthy sacrament, and of highest dignitie.

The sacrament of Matrimony is a necessary thing for due generation of man, to goddis pleasure, whiche although it be honozable and acceptable to god, and therfore the laifull coniunction of man and woman, is assisted by god in this holy sacrament, yet this estate is not commaunded as necessary, to any particular man, but left at libertie, to all men, sauing priestes, and to other whiche of they; free libertie, by howe aduisedly made, haue chosen the estate of continencie, who accoꝛdinge to theire free choyse, must frely and willingly continue in the same.

The sacrament of orde, although it be not commaunded



maunded to any particular man, as necessarye for  
the attēpning of euerlastyng life: yet in the church  
whiche is the mysticall body of Christ, it hath a ne-  
cessitie, to the entent that by ministers duely placed  
there maye be due spirituall fathers, for spirituall  
generation. So that bothe the estates of matrimo-  
ny and order, be for the hole church necessary, but  
yet not so necessaryly commaunded to any particu-  
lar man.

The other two sacramentes of confirmation  
and extreme unction, although they be not of suche  
necessitie, but that without them men may be saved,  
yet for as moche as in the ministracion of them, yf  
they be worthely taken, men receiue moze abundant-  
ly gostly strength, ayde, and comforte, They be be-  
eyd hollesome and profitable, and to be desyred, and  
reuerently receyued.

### The .x. commandementes of almighty god.

i **T**hou shalte haue none other  
goddes but me.  
ii **T**hou shalte not haue any  
grauen ymage / nor any like-  
nesse of any thyng that is in heauen a-  
boue / or in the earth beneth / or in the wa-  
ter vnder the earthe / to the intent to do  
any

COMMANDMENT.

and godly honour and worshyppe vn-  
to them.

iii Thou shalte not take the name of thy  
lorde god in vayne.

iiii Remembre that thou kepe holy the sab-  
botte daye.

v Honour thy father and thy mother.

vi Thou shalte do no murther.

vii Thou shalte not committe adultery.

viii Thou shalte not steale.

ix Thou shalte not beare false wytnes a-  
gainst thy neyghbour.

x Thou shalt not vniustly desire thy neigh-  
bours house / nor thy neighbours wyfe /  
nor his seruant / nor his mayde / nor his  
ore / nor his asse. nor any thyng that is  
thy neyghbours.

¶

The



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the attempning of euerlastyng life: yet in the churche  
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COMMANDMENT.

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lorde god in vayne.

iiii Remembre that thou kepe holy the ſab-  
botte daye.

v Honour thy father and thy mother.

vi Thou ſhalte do no murther.

vii Thou ſhalte not committe adultery.

viii Thou ſhalte not ſteale.

ix Thou ſhalte not beare falſe wytnes a-  
gainſt thy neyghbour.

x Thou ſhalt not vniuſtly deſire thy neigh-  
bours houſe / nor thy neighbours wyfe /  
nor his ſervant / nor his mayde / nor his  
ore / nor his aſſe. nor any thyng that is  
thy neyghbours.



THE FIRST

The exposition of the first com-  
mandement of god.

Thou shalt haue none other  
goddis but me.



This fyrste comādemēt lyke  
as it is the fyrst in orde, soo it is the  
most chief & principall among all the  
other p̄ceptes. For in this first com-  
maundemente god requirerh of vs  
those thynges, in the whiche consisteth his chiefe  
and principall woꝛshipp and honour, that is to say,  
perfyte faythe, sure hope, and vnfayned loue and  
dreade of god.

And therfoze it is to be noted, that to haue god,  
is not to haue hym, as we haue other outwarde  
thynges, as clothes vpon our backe, oꝛ treasure in  
our chestes, noꝛ also to haue hym in our mouth out-  
wardly, oꝛ to woꝛshipp hym with knelynge, oꝛ suche  
other gestures onely: but to haue hym our god, is  
to conceiue hym in our hartes, to cleaue faste and  
surely vnto hym, with harte and mynde, to put all  
our trust & confidence in him, to set all our thought-  
tes and care aboue all thynges to please hym, and  
to depend holely of hym, takyng him to be infinite-  
ly good and mercyfull vnto vs, beynge his creatu-  
res, and continuynge in his flocke.

Secondly god commandeth vs thus to do to  
hym onely, and to no creature, noꝛ to no false and  
fayned god. For as a kynde and lounge man, can  
not

## COMMANDMENT.

not be content, that his wyfe shulde take any other husband: So can not our most kynd & most louing god and creatour, be pleased, if we shulde forsake hym, and take any other goddis. And surely he is moze presente with vs, and moze ready to shewe vs all kyndnes and goodnes, than any creature is or can be. And already of his gyft, we haue al that we haue, meate, drynke, clothe, reason, witte, vnderstandynge, dyscretion and all good thynges, that we haue, pertynyng bothe to the soule and the bodye. And therfore he wylle not suffre vngratefullnes soe muche ingratitude and vnkynndenesse at our handes, that we shoulde forsake hym, and fyre our faythe and godly truste in any other thinge besydes hym.

Thyrddly by this precepte god commandeth vs not onely to truste thus in hym: but also to gyue hym the hole loue of our hartes, aboue all worldly thynges, yea and aboue our selues, so that we may not loue our selues, ne any other thyng but for him, accordyng as Moyses saith in the booke of Deuteronomie: Thy lord god is one god, and thou shalt loue Deut. vi. hym with all thy harte, and with all thy soule, & with all thy minde, and with all thy strengthe and power. And this loue muste bypunge with it a feare, that euen for very pure loue, we ought to be muche ashamed and afrayde, to breake the lease of his commaundementes: Lyke as the chyld, the moze he loueth his father, the moze he is lothe and afrayde to displease hym in any maner of case.

Fourthly all they offende agaynst this com-



THE FIRST

maundemente, whiche set they; hartes and myndes  
vpon any worldly thing aboue god. For what so e-  
uer we loue aboue god, so that we set our myndes  
vpon it, moze than we do vpon god, or for it we wyl  
offende god, truely we make that for the tyme our  
god. For as saint Paule sayeth: The couetous man  
maketh his goodes his god, And the gluttonous man  
maketh his bealy his god. For the one setteth his  
mynde vpon his goodes, the other vpon his bealy,  
moze than they do vpon god, and for them they will  
not sticke to offende god.

ii Par. xvi.

Also all they whiche haue moze confidence in  
the creatures of god, than in god, do make the crea-  
tures of god they; god. And howe greuously god  
is offended therewith, we fynde in the booke of Pa-  
ralipomenon, where it is wrytten, that whan Aza  
kyng of Iuda, beyng soze constrayned by Baasa  
kyng of Israell, sente for helpe to Benadad kinge  
of Syria, and gaue hym greate treasure, for to al-  
lure hym to his ayde. Our lord sente the prophete  
Hanani to Aza the kyng of Iuda, who sayde vnto  
hym on this maner: Bycause thou haste trusted in  
the kyng of Syria, and not in thy lord god, ther-  
fore the hoste of the kyng Syria is escaped from  
thy handes. Were not they of Ethiopia and Libia,  
of farre greater power, bothe in charpottes and  
horsesmen, and in numbre and multitude, whiche  
were innumerable, and yet our lord (as longe as  
thou dydest put thy truste in hym) dyd yelde them  
in to thy handes: The eyes of god do beholde all  
the worlde, and gyueth strength to them that truste  
in hym

## COMMANDEMENT.

in him with all theyr harte. In whiche wordes it dothe appere, that it is layde to Isaes charge, that he dyd not beleue in our lord, bycause he dyd more trust in Benadab the hethen prince thā in our lord.

It is noted also in the same chapter, that where as Isa had very great payne in his feete, he sought not to our lord for remedy of his disease, but trusted more in the art and remedy of physike. wherby we maye learne, that it is one great parte of perfitt belefe in our lord god, to put our truste and confidence moste principally and aboue al other in him, wherfore they that do other wyse, do transgresse this commandement, and make to them other goddis.

Also all they transgresse this commaundement, whiche eyther presume so muche vpon the mercy of god, that they feare not his iustice, and by reason thereof do styll continue in theyr synne, or elles so muche feare his iustyce, that they haue no truste in his mercy.

Also they be of the same sorte, whiche by lottes, diuination, chatterynge of byrdes, and lokynge of mens handes, or other vnlawfull or superstitiousse craftes, take vpon them certainly to tell, determine, and iudge before hand, of mens actes and fortunes which be to come afterwarde. For what do they but make them selues goddis in this behalfe, as the prophete Esai saith: Tell vs afore what shall come, Esai. xii. and we shall say that ye be goddis.

Also al they, which by charmes and witchecraftes, do vse any prescribed letters, sygnes, or carectes



# THE FYRSTE

woꝝdes, blessinges, rodde, chryſtall ſtones, ſcep-  
tures, ſweardes, meaſures, oꝝ foꝝ any ſuperſtitious  
entente, charmes, oꝝ wythchecraftes, hange ſaincte  
Johns goſpelle, oꝝ any other thyng aboute theyꝝ  
neckes, oꝝ any other partes of theyꝝ bodies, oꝝ vſe  
to dꝝynke holy water, oꝝ any other ſuche wayne ob-  
ſervation, truſtyng thereby to continue in long life,  
to dꝝyue awaye ſyckenes, to preſerue them from ſic-  
nes, fier, water, oꝝ any other peryll, other wyſe than  
phiſike oꝝ ſurgery dothe allowe, doo alſo offende a-  
gaynſt this commaundement.

**B**UT moſte greivouſely of all, and aboue all o-  
ther, they do offende agaynſt thys commaundement  
whiche profeſſe Chriſte, and contrary to theyꝝ pꝛo-  
feſſion, made at theyꝝ baptiſme: do make ſecrete pa-  
ctes and couenantes with the deuyl, oꝝ do vſe any  
maner of coniurations, to raiſe vp deuyls foꝝ trea-  
ſure, oꝝ any other thyng hydde oꝝ loſte, oꝝ foꝝ any  
maner of cauſe, what ſo euer it be: foꝝ ſuche com-  
mitte ſo hygh offence and treaſon to god, that there  
can be no greater. foꝝ they yelde the honour due  
vnto god to the deuyl, goddis ennemye. And not  
onely all ſuche as vſe charmes, wythchecraftes,  
and coniurations, tranſgreſſe this chiefe and high  
commaundement, but alſo all thoſe that ſeke and re-  
ſoꝛte vnto them, foꝝ any counſayle oꝝ remedy, accoꝝ-  
dyng to the ſayinge of god, when he ſayde: Let no  
man aſke counſayle of them that vſe falſe diuina-  
tions, oꝝ ſuche as take heede to dreames, oꝝ chatte-  
ring of birdes. Let there be no witcher oꝝ enchanter  
amonges you, oꝝ any that aſketh counſaile of them,  
that

## COMMANDMENT.

that haue spirites, no: of sothesayers, no: that seke the trouthe of them that be dead, fo: god abho:reth all these thinges.

### The exposition of the seconde commaundement of god.

**T**hou shalt not haue any grauen Image, no: any lyknes of any thyng, that is in heauen aboue, o: in earthe benethe, o: in the water vnder the earth, to the entent to do any godly honour and wo:shyppe vnto them.



**B**Y THESE wordes we be not fo:bydden, to make o: to haue similitudes, o: ymages, but onely we be fo:bydden, to make o: to haue them to thintent to do godly honour vnto them, as it appereth in the xxvi. chapter of Leuiticus.

And therfore although ymages of Christ, and his saintes, be the wo:kes of mennes handes only: Yet they be not prohibited, but that they maye be had and sette vp, bothe in churches & in other places, to the intent, that we (in beholding and looking vppon them, as in certaine booke and signes) may call to remembraunce the manifold exammples of vertues, whiche were in the saintes, whome they do represent: And so may they rather be prouoked, kended.



## THE SECONDE

kindled, and styed, to yelde thanks to our loꝛde,  
and to prayse hym and his sayde sayntes, and to re-  
membꝛe and lamente our synnes and offences, and  
to pray god, that we may haue grace to folow their  
goodnes and holy lyuynge.

As foꝛ an example, the image of our sauour  
hangeth on the crosse in the roode, oꝛ is paynted in  
clothes, walles, oꝛ wyndowes, as an open boke, to  
the intente that besydes the examples of vertues,  
whiche we maye learne at Chꝛiste, we maye be also  
many wayes pꝛouoked, to remembꝛe his peynfull  
and cruell passion, and also to consyder our selues  
whan we beholde the same image, and to condemne  
and abhoꝛe our sinne, whiche was the cause of his  
so cruell deathe. And farthermoze, consyderinge,  
what high charitie was in hym, that wolde dye foꝛ  
vs his enemies, and what greate dangers we haue  
escaped, and what high benefites we receiue by his  
redemption: we maye be pꝛouoked, in all our dy-  
stresses and troubles, to rounne foꝛ comforte vnto  
hym. And these lessons, with many moꝛe, be bꝛought  
to our remembꝛance, by the boke of the roode, if we  
beyng fyrst wel instruct and taught, what is repre-  
sented and ment therby, do diligently beholde and  
loke vpon it. And as our sauour Chꝛiste is repre-  
sented by this ymage of the roode: euen so the holy  
sayntes, which folowed him, be represented vnto vs  
by theyꝛ ymages: and therfoꝛe the said images may  
well be set vp in churches, to be as bokeꝛs foꝛ vn-  
lerned people, to put them in remembꝛance of those  
sayntes: of whom they maye learne exammples of  
fayth

# COMMANDEMENT.

fayth, humilitie, charitie, patience, temperance, and of all other their vertues and giftes of god, whiche were in theym, for whiche causes, ymages may be sette in the churche, and ought not to be despised, but to be vbled reuerently, althoughe we be forbidden to do any godly hono: vnto them. These lessons shulde be taught, by euery curate to their parrishe. And where as we vse to sence the sayde ymages, and to knele befoze them, and to crepe to the crosse, with such other thinges: Yet we must knowe and vnderstande, that suche thynges be not, nor ought to be done to the image it self, but to god and in his honour, althoughe it be done afoze the image whether it be of Ch:iste, of the crosse, o: of our lady, o: of any other saint.

Against this commandement dyd offende generally, befoze the comynge of Ch:iste, all gentiles, and people, that were of the nation of Israell. For they dyd godly honour vnto images, and worshipped false goddis, some one, some an other, of the whiche sorte there was a great number. For besides their common goddis, euery countrey, euery cite o: towne, euery house and familie, had theyz propre goddis: wherof is moche mencion made in auctours, bothe ch:isten and heathen. And these Gentiles, though they had knowlege of a very god, yet (as saint Paule saith) they had ydell and vayne fantasies, which led them from the truthe, & where they compted them selues wise, they became fooles.

And agaynst this commandement offended the Jewes, many and sundry tymes, and almoste con-



## THE SECONDE

tinually. For not withstandinge, that they professed the knowlege and worshipping of the very true god, yet they fel to the adozation of ymages, idols, and false goddes, as the holy scripture maketh mention in many places.

Also all they do greatly erre, whiche put difference betwene image and image, trustynge moze in one than in an other, as though one coulde helpe or do moze than an other, whan bothe do represente but one thinge, and sayng by way of representation, neither of the is able to worke or do any thinge.

And they also do erre, that be moze ready with their substance to decke images gorgeousely, than with the same to helpe pooze ch:isten people, the quicke and lyuing images of god, whiche is the necessary worke of charitie commanded by god.

And they also offende, that so dote in this behalfe, that they make bowes, and go on pylgrymages, euen to the images, and there do call vpon the same ymages for ayde and helpe, phantasynge, that either the image woll worke the same, or elles some other thinge in the image, or god for the image sake, as though god supernaturally wrought by ymages carued, intayled, or painted, brought ones into churches, as he doth naturally worke by other his creatures. In whiche thinges, if any person heretofore hath, or yet dothe offende, all good and learned men haue great cause to lamente suche errour and rudenes, and to put their studies and diligences for the refozuation of the same.

The

COMMANDEMENT.

The exposition of the thirde  
commandement of god.

Thou shalt not take the name  
of thy lord god in vayne.



In this commandement god  
requireth of vs to vse his name with  
all honour and reuerence. Wherby-  
pon you shall vnderstande, that the  
right vse of the name of god, and the  
true honour of the same, standeth chieflie in those  
thinges folowinge, that is to saye, in the constant  
confession of his name, and mainteyning of his do-  
ctrine, in the ryghte inuocation of him, in the gy-  
uyng of due thanks vnto hym, as well in aduer-  
sitie as in prosperitie. For Christ saith, He that op-  
ly confesseth me before men, I shall confesse him before  
my father in heauen: And he that is ashamed of me, to  
confesse my name before men, I wyll be ashamed of  
hym before my father in heauen. In whiche wordes  
Christe teacheth vs not onely to professe the name  
of god, but also boldly and constantly to defend the  
same, and not to swarte from it, for any maner of  
persecution or iniurie.

Math. x.

We must also in our tribulation and necessitie,  
and in all temptations and assaults of the deuyll  
inuocate and call vpon the name of god, for god ac-  
compteth his name to be halowed, magnified, and  
worshipped, whan we call vpon hym in our nede:  
Call vpon me, saythe he, in the tyme of trouble, and

Psal. xlii.

And

I wyll



# THE THIRDE

Pro. xviii. I wyll delyuer the, and thou shalt honour me. And as gayne the wise man saith. The name of god is the most stronge towre, the rightuous man runneth to it, and he shall be holpen.

Furthermore we may not seke our own name laude and fame, but vitterly abyde and eschue the desyre of al worldly honours, glo:pe, and prayse, and must gyue all laude, prayse and thanks vnto god for his benefites, whiche be so many in numbre, and so great, that we ought neuer to cesse from such laudes & thanks, lyke as the prophet Dauid admonisheth vs, saying: Offer vnto god the sacrifice of laude and praise. And saynt Paule commandeth vs, whan soeuer we eate, drinke, or do any maner of busines, to giue hono:praise, & thanks vnto god.

Psal. xlix.

i. Cor. x.

And fynally they that be appoynted, to be mynisters of goddis worde, muste also preache the worde of god truely and purely, and let fo. the the name of god vnto other, and reprove all false and erronious doctrine heresies and idolatries. And al though the bishops and priestes onely be specially called and deputed to be publike ministers of goddis worde, teachers, preachers, and interpreters of the same: Yet euery christen man is bounde particularly by good example of liuing and according to the godly knowledge, that he hath learned, to teache and order his family, and suche as be vnder his gouernance within his house, whan tyme and place requirerh. So that as moche as in him lyeth, he suffre not synne to be vled in his rule and camply, but vertue to be vled and exercised.

Second

## C O M M A N D E M E N T.

**S**econdly by this p:cepte we be commanded, to vse the name of god to all goodnes and truthe. And contrary wyse, we be forbidden in the same, to vse his name to any maner of euill, as to lyeng, deceyvinge, or any vntruthe. And therfore agaynst this commandement, they do offende that sweare in vaine. They sweare in vaine, that sweare without lawfull or iuste cause: so that they take the name of god in vaine, although the thinge, which they sweare be true. And lyke wise do all they, whiche for euery lyght and vayne thinge, be ready to sweare vnprouoked, or prouoked of lyghte cause. And they that do glory in outrageous othes, or of custom do vse to sweare, or that do sweare, a false othe, and be so sworne wyttingly. And suche an othe is not onely peccury, but also a kinde of blasphemy and is high dishonour and iniury to god, bycause suche persons as make suche othes, do wyttingly bypnye god for a false wy:nesse, who is all truthe, and hateth all vntruthe.

**T**hey also do take the name of god in vayne, whiche sweare any thinge, that is true or false, they being in doubt, whether it be trewe or false, and do not also well examine and discusse, whether it be true or false: or that sweare that thyng to be false whiche though in dede it be false, yet they thinke it to be true: or sweare that thyng to be true, whiche though in dede it be true, yet they thynke it to be false.

**T**hey also do sweare in vayne, whiche sweare



### THE THIRDE

to do that thing, which they intēd not to do, oꝛ swere to foꝛbeare that, which they intend not to foꝛbeare, oꝛ sweare to do any thyng, whiche to do is vnlawfull, oꝛ sweare to leaue any thyng vndone, whiche to omittē oꝛ leaue vndone, is neither right noꝛ reasonable. And all suche as sweare to do thinges vnlaufull, not onely offend in suche swearing, but also they moche moꝛe offende, yf they perfourme the thyng whiche they do sweare.

They also breake this commandement, whiche make any othe contrary to their lauful othe oꝛ pꝛomise made before, so longe as they pꝛomise standeth in strength, whiche in no wyse it dothe, if it be contrary to the lawes of god, oꝛ to the due obediēce to the pꝛynces, and their lawes.

They also breake this commandement, whiche by rewardes oꝛ faire pꝛomises, oꝛ by power oꝛ feare do induce oꝛ constrain any man to be pꝛiured.

They also breake this commandement, whiche eyther by pꝛeachyng oꝛ teachyng, oꝛ by pꝛetence of holy liuyng, do abuse this holy name to theyꝝ own bayne glory, oꝛ to any other vngodly purpose. And generally all euyl christen men, which pꝛofesse the name of Chꝛiste, and liue not accoꝛdyng to theiꝝ pꝛofession, do also take the name of god in bayne, in wordes confellyng Chꝛiste, and denyng hym in dedes.

They also breake this commandement, whiche in trouble do murmur oꝛ grudge, and doo not call vppon the name of god, noꝛ doo thanke hym in  
al

## COMMANDEMENT.

all thynges bothe swete and sawe, good and euyl, welfare and euyl fare. For god dothe sende vs many troubles, and aduersities, bycause we shoulde runne to hym, crye to hym for helpe, and call vpon his holy name.

Thyrddly for as moch as the gistes of helth of body, helth of soule, forgiveness of synnes, the giste of grace or life euerlastyng, and suche other, be the gyftes of god, and can not be gyuen but by god, who so euer maketh inuocation to sayntes for these gyftes, praieng to them for any of the sayd gistes, or any suche lyke, whiche can not be gyuen but by god onely, yeldeth the glory of god to his creature contrary to this commandement. For god saythe Esa. xlii. to his prophete: I wyll not yelde my glory to any other. Therfore they that so pray to sayntes for these gistes, as though they coulde gyue them, or be gyuers of theym, transgresse this commaundement, yeldyng to a creature the honour of god. Neuer the lesse, to praye vnto sayntes to be intercessours with vs and for vs, to our lord in our suites, whiche we make vnto hym, and for suche thynges as we can obteyne of none but of him, so that we esteeme not, or worshippe not theym, as gyuers of those gyftes, but as intercessours for the same, is lafull, and allowed by the catholyke churche, and if we honour theym any other waies, than as the frendes of god dwellyng with hym, and establyshed nowe in his glory euerlastyng, and as exam-  
ples, which were requisite for vs to folowe in holy lyfe & conuersation, or if we yelde vnto sayntes, the  
ado,



### THE THIRDE

adozation and honour, whiche is due vnto god alone, we doo (no doubt) breake it is commaundement.

Fynally it is to be considered, that bycause no temple, ne churche, noz aultare ought to be made, but onely to god (foz to whome we make temple, churche, o: aultare, to hym, as saincte Augustine saythe, we do sacryfice: And sacrifice we maye do to none, but to God) Therfoze where we vse in our englishe tongue to calle the temples, churches, o: aultars, by the name of any saincte, as the church o: aultare of our ladye, the churche o: aultare of saincte Michaell, saincte Peter, of saincte Paule, and so of other saintes, the trewe meanyng therof is, and ought to be taken, that the saide aultars and churches, be not dedicate to any saynctes, but to god onely, and be of the saintes but a memorall, to put vs in remembraunce of them, that we maye folowe theyr example and lypynge, and also to make a knowlege of dyuersitie bytwene one churche o: aultare, and an other. And therfoze yf we meane otherwyle, than here is declared, whan we call theym churches o: aultars of saynctes, we yelde the honour of god from hym to the saintes, and breake this commaundement.

The

COMMANDEMENT.

The exposition of the fourth com-  
mandement of god.

Remembre that thou kepe holy  
the sabbote day.



**A**s touchynge this comman-  
dement it is to be noted, that this  
worde Sabotte, is an hebreue worde,  
and signifieth in englishe Rest: So  
that the sabbotte daye, is as moche  
to saye, as the daye of reste and quietnes. And  
there is specially a notable difference betwene this  
commandement, & the other nyne commandemen-  
tes. For as saint Austine saith: all the other nyne,  
be merely mortall commandementes, and belonged  
not onely to the Jewes, and all other people of the  
worlde, in the tyme of the olde testament, but also  
belonge now to all chysten people in the new testa-  
ment. But this pcept of the Sabbote, as concer-  
ning rest from bodily labour the seuenth day, is ce-  
remoniall, and pertained onely vnto the Jewes in  
the olde testament, before the comminge of Chyste,  
and perteyneth not vnto vs chysten people in the  
newe testament. Neuer the lesse as concerninge the  
spirituall rest, whiche is figured and signified by  
this corporall rest, that is to say, rest from the car-  
nall workes of the fleshe, and all maner of synne,  
this pcepte is mortall, and remayneth still, and  
bindeth them that belonge vnto Chyste: and not  
for every seuenth day onely, but for all dayes, hou-  
res, and



# THE FORTH

res, and tymes. For at all tymes we be bounde to rest, from fulfillinge of our owne carnall wyl and pleasure, and from all sinnes and euyl desires, from pryde, disobedience, yre, hate, couetousnes, and all suche corrupte and carnall appetites, and to comitt our selues holely vnto god, that he maye worke in vs all thinges that be to his will and pleasure. And this is the true sabbote or rest of vs that be chrystened, whan we reste from our owne carnall wylls, and be not ledde therby, but be guided by god and his holy spirite. And this is the thing that we pray for in the Pater noster, whan we say: Father let thy kingdome come to vs. Thy wyll be done in earth, as it is in beauen. Reigne thou in vs. Make that we may do thy wyll, and from our corrupt will we may rest and cease. And for this purpose, god hath ordeyned fast, watche, and labour, to the ende that by these & suche other exercises, we moughte mortifie and kyll the euyl and sinfull desires of the fleshe, and attaine this spirituall rest and quietnes, whiche is figured and signified in this commandement.

Furthermore besydes this spirituall reste, whiche chieflly and principally is required of vs, we be bounde by this precept, at certayne times, to cease from bodily labour, and to giue our mindes entirely & holly vnto god, to heare the diuine seruice appoyued, blessed, and obserued in the churche, & also þe word of god, to aknowledge our owne sinfulness vnto god, and his greate mercy and goodnes vnto vs, to giue thanks vnto hym for his benefites, to make publike and common prayer for all thinges

## COMMANDEMENT.

thynges nedeful, to visite the sick, to instruct euery man his childzen and familpe in vertue and goodnesse, and such other lyke woꝝkes. whiche thynges although all chꝛisten people be boude vnto, by this commandement, yet the sabbote day, whiche is called the saturday, is not now pꝛescribed and appoynted ther vnto, as it was to the Jewes, but in stede of the sabbote day, succedeth the sonday in the memory of Chꝛistis resurrection. And also many other holy & festiuall daies, which the church hath ordeined, from tyme to tyme, which be called holy daies, not bycause that one day is moze acceptable to god than an other, oꝛ of it self moze holy than an other, but bycause the churche hath ordeyned, that vpon those daies, we shuld giue our selues holly without any impedimēt, vnto such holy woꝝkes, as be before expressed, where as vpon other dayes we may do & apply our selues to bodily labour, & be therby moche letted from suche holy and spirituall woꝝkes.

And to the entent the ignoꝛant people maye be the moze clerely instructed, what holy and spiritual woꝝkes they ought to do vpon the holy daye, here foloweth a bꝛefe declaration therof. firsste let them make an accompt with them selues, how they haue bestowed the weke past, remembꝛyng what euyl myndes and purposes they haue had, what woꝝdes they haue spoken, what thynges they haue done, oꝛ lefte vndone, to the dishonour and displeasure of god, & to the hurt of their neyghbour, & what example oꝛ occasion of euyl they haue giuen vnto other. And whan they haue thus recollected and considered al



# THE FORTH

Marc. xi.

these thinges in theyr myndes, than let them humbly knowlege their fautes vnto god, and aske forgiveness for the same, with vnfeigned purpose in their hartes to conuert and retourne from theyr naughty lyues, and to amende the same, and let them also clerely and purely in theyr hartes, remitte and forgive al malice and displeasure, which they beare to any creature. Than let them fall vnto prayer according to the commaundement of Christ, where he sayth: when you beginne to praye, forgive what so ever displeasure you haue against any man. And when they be weary of prayer, than let them vse reading of the worde of god, or some other good or heavenly doctrine, so that they do it quietly, without disturbance of other, that be in the church, or els let them occupie their myndes, with hollesome and godly meditations, wherby they may be the better, and they that can reade, maye be well occupied vpon the holy day, if in tyme and place conuenient, they reade sobely and quietly vnto other, suche as they haue charge of, suche good booke as be allowed, whiche maye be vnto them in stede of a sermon: for al thinges that edifie mans soule in our lord god, be good and hollesome sermons.

And truly if men wold occupie them selues vpon the holy dayes, and spende the same dayes holily after this fourme and maner, not onely in the house of god, but also in theyr owne houses, they shoulde eschue therby moche vyce, confounde theyr ancient ennemie the deuyll, moche edifie both them selues and other, and finally attayne moche grace and

## COMMANDMENT.

and highe rewarde of almyghty god.

Also men must haue specyall regarde, that they be not ouer scrupulouse, or rather superstitious, in absteynyng from bodely labour vpon the holy daye. For not withstandyng all that is aforespoken, it is not ment, but we maye vpon the holy daye, geue our selues to labour, for the speedy perfourmaunce of the necessary affayres of the prynce, and the common welthe, at the commandement of them, that haue rule and authoritie therein. And also in all other tymes of necessitie, as for sauyng of our coine and cattel, whan it is like to be in dangier, or lyke to be destroyed, if remedy be not had in tyme, for this lesson our sauour teacheth vs in the gospell, and we nede not to haue any scruple or grudge in conscience, in suche case of necessitie, to labour on the holy dayes, but rather we shulde offende, if we shulde for scrupulositie not saue, that god hath sente for the sustenance and reliefe of his people. And yet in suche tymes of necessitie (if their busines be not very great and vrgent) men oughte to haue suche regarde, to the holy day, that they do bestowe some conuenient tyme, in hearyng diuine serupce, as is aforesayde.

Against this commaundement generally doo offende all they, whiche wyl not ceasse from theyr owne carnall willes and pleasures.

Also they, whiche haue no lawfull impediment, do not giue them selfe vpon the holy daye to heare masse, to heare the worde of god, to rememb.



# THE FORTH

these thinges in theyr myndes, than let them humbly knowlege their fautes vnto god, and aske forgiveness for the same, with vnfained purpose in their hartes to conuert and retourne from theyr naughty lyues, and to amende the same, and let them also clerely and purely in theyr hartes, remitte and forgive al malice and displeasure, which they beare to any creature. Than let them fall vnto prayer according to the commaundement of Christ, where he saith: when you beginne to praye, forgive what so ever displeasure you haue against any man. And when they be wery of prayer, than let them vse reading of the worde of god, or some other good or heavenly doctrine, so that they do it quietly, without disturbance of other, that be in the church, or els let them occupie their mindes, with hollesome and godly meditations, wherby they may be the better, and they that can reade, maye be well occupied vpon the holy day, if in tyme and place conuenient, they reade sobely and quietly vnto other, suche as they haue charge of, suche good booke as be allowed, whiche maye be vnto them in stede of a sermon: for al thinges that edifie mans soule in our lord god, be good and hollesome sermons.

And truly if men wold occupie them selues vpon the holy dayes, and spende the same dayes holily after this fourme and maner, not onely in the house of god, but also in theyr owne houses, they shulde eschue therby moche vyce, confounde theyr ancient ennemie the deuyl, moche edifie both them selues and other, and finally attayne moche grace and

Marc. xxi.

## COMMANDMENT.

and highe rewarde of almyghty god.

Also men must haue specyall regarde, that they be not ouer scrupulouse, or rather supersticious, in absteinyng from bodely labour vpon the holy daye. For not withstandyng all that is aforespoken, it is not ment, but we maye vppon the holy daye, gyue our selues to labour, for the speedy perfourmance of the necessary affayres of the pryncce, and the common welthe, at the commandment of them, that haue rule and authoritie therein. And also in all other tymes of necessitie, as for sauyng of our coyne and cattel, whan it is like to be in dangier, or lyke to be destroyed, if remedy be not had in tyme, for this lesson our sauour teacheth vs in the gospel, and we nede not to haue any scruple or grudge in conscience, in suche case of necessitie, to labour on the holy dayes, but rather we shulde offende, if we shulde for scrupulositie not saue, that god hath sente for the sustenance and reliefe of his people. And yet in suche tymes of necessitie (if their busines be not very great and vrgent) men oughte to haue suche regarde, to the holy day, that they do bestowe some conuenient tyme, in hearyng diuine serupce, as is aforesayde.

Against this commaundement generally doo offende all they, whiche wyl not cease from theyr owne carnall willes and pleasures.

Also they, whiche hauyng no lawfull impediment, do not giue them selfe vpon the holy daye to heare masse, to heare the worde of god, to rememb.



## THE FORTH

the benefites of god, to giue thanks fo: the same, to pray, to exercise such holy woꝝkes, as he appointed fo: suche dayes, but (as comonly is vsed) passe the tyme, either in idelnes, in glotony, in ryot, oꝝ o: ther baine, oꝝ idel pastime, do bꝛeake this commandement. Fo: surely suche keeping of holy day is not accoꝝdinge to the intent and meanyng of this commandement, but after the vsage and custome of the Jewes, and doth not please god, but dothe moche moꝝe offende him, and pꝛouoke his indignation & wyꝛath towarde vs. Fo: as saint Austine saithe of the Jewes. They shulde be better occupied, labouringe in their feeldes, and to be at plough, than to be ydle at home. And women shulde better bestowe theyꝝ tyme in spinning of woll, than vpon the sabbot day, to lose their tyme in leapyng oꝝ daunsyng, and other ydell wantonnes.

All they do also offende against this commaundement, whiche do heare the woꝝd of god, and giue not good hede thervnto, that they may vnderstand it, oꝝ if they do vnderstand it, yet they endeuour not theyꝝ selues to remembre it, oꝝ if they remembre it, yet they study not to folowe it.

And all they bꝛeake this comādmēt, whiche in masse tyme, do occupie their mindes with other matters, and lyke vnkind people, remembre not the passion and death of Chꝛist, noꝝ giue thanks vnto him: whiche thinges in the masse tyme they ought specially to do. Fo: the masse, wherin after the consecration is really pꝛesent the very blessed body and bloudde of Chꝛiste, is celebꝛate in the churche fo: a  
perpetual

## COMMANDMENT.

perpetuall memory of his death and passion.

And lyke wyse do all those, which in suche tyme as the comon prayers be made, or the worde of god is taught, not onely them selues do gyue none attendance therunto, but also by readyng, walkinge, talking, and other euyl demeanour, let other that wolde well vse them selues.

And lyke wyse do all they, whiche do not obserue, but dispise suche laudable ceremonies of the churche, as set fo: the goddis honour, and apper-  
teyne to good orde to be bled in the churche. And therfoze concerning suche ceremonies of the churche, as haue ben institute by our fo: fathers, and be allowed by the princes or kynges of the domyni-  
ons, whiche nexte to god be the chiefe heades of the churches: althoughe men oughte not to haue soo fonde opinion of the said ceremonies, to thinke that they haue power to remytte synne, yet they be very expedient thynges, either to excite or stirre vp mens deuotion, and to cause them to haue the moze reue-  
rence toward the sacramentes: as the hallowing of the fonte, of the chalice, of the copozace, of the aul-  
tate, and other lyke exorcismes and benedictions, done by the mynisters of Christis churche: or elles to put vs in continuall remembraunce of those spi-  
rituall thynges, whiche be signified by them. As spynklinge of holy water, dothe put vs in remem-  
braunce of our baptisme, and of the bloud of Christe spynkled fo: our redemptiō vpō the crosse. Giuinge of holly breade doth put vs in remembraunce of the sacramēt of the aultate, which we ought to receyue  
in



#### THE FOVRTH

In right charitie: And also that all chriſten men be one body myſticall of Chriſte, as the bread is made of many graines, and yet but one lofe. Bearynge the candels on Candelmas day, dothe put vs in remembrance of Chriſt, the ſpirituall lpght, of whom Symeon dyd prophecy, as is redde in the churche that daye. Spuinge aſhes on aſhwedneſday, doth put vs in remembrance, that euery chriſten manne ſhulde conſidre, that he is but aſhes and earth, and therunto he ſhall retourne. Bearyng of palmes on palme ſonday, dothe put vs in remembrance of the receiuyng of Chriſt in to Hieruſalem a lytell before his deathe, and that we muſt haue the ſame deſyre to receiue him in our hartes. Creppynge to the croſſe on good friday, & there offerynge vnto Chriſt before the ſame, and kyſſynge of it, declareth our humble ſubmiſſion and thankes giuyng to Chriſt for our redemption, whiche he hath wrought for vs vpon the croſſe. And ſo finally the ſetpyng vp of the ſepulchre of Chriſte, whoſe body after his death was buried: And al other like laudable cuſtomes, rites, and ceremonies do put vs in remembrance of ſome ſpiritual thyng. And therfore they be not to be contemned, and caſte away, but obediently to be vſed and continued, as thynges good and laudable for the purpoſes abouesaid.

The fyft commaundement,  
The exposition of the. v. com=  
maundement of god.  
Honour thy father and thy mother.



In this commaundement / by these woꝝdes, Father and mother, is vnderstande not onely the naturall father and mother, whiche dyd carnally begette vs, and broughte vs vp, but also princes and all other gouernours, rulers, and pastours, vnder whom we be nourished and brought vp, oꝝdꝛed, & guiged.

And by this woꝝde Honour, in this commaundement, is not onely ment a reuerence, and lowlines in woꝝdes and outwarde gesture, whych the chyldeꝛen and inferiours ought to exhibite vnto their parentes and superiours, but also a pꝛompt and a redy obedience to theyꝛ lawfull commaundementes, a regarde to theyꝛ woꝝdes, a foꝛbearyng and sufferinge of them, an inward loue and veneration towarde them, a reuerence, feare, and lothenes to dysplease oꝝ offende them, and a good wyll oꝝ gladnes to assiste them, ayde them, succour them, and helpe them with theyꝛ counsaile, with their goodes and substance, and by all other meanes to theyꝛ power, as hereafter is declared. This is the very honour and duetie, whiche not onely the chyldeꝛen do owe vnto theyꝛ parentes, but also all subiectes & inferiours, to theyꝛ heades and rulers.

And that chyldeꝛen owe this duetye to theyꝛ fa=  
thers



The fyft commaundement

thers, it appereth in many places of scripture: In **Prou. i.** prouerbes it is wrytten: Obey my sonne the chastisement of thy father, & be not negligent in thy mothers commandementes. In the booke of **Deu. xxvi.** Deuteronomie it is also wrytten: Accursed be he that doth not honour his father and his mother. And in the booke of **Leuit. xix.** Leuiticus it is sayde: Let euery man stande in awe of his father & mother: And yf any man haue a stubburne and a disobedient sonne, whiche wyll not heare the boyce of his father and mother, and so; correction wyll not amende and folowe them: Than shall his father and mother take hym, and brynge hym to the iudge of the citie and saye: This our sonne is stubburne & disobedient, and dispiseth our admonitions, and is a riotour and a drunkerde. Than shall al the people stone him to death, and thou shalt put away the euill from the, that all Israell may here therof. and be afrayde. And in the booke of **Exod. xxii.** Exody, it is also wrytten: He that striketh his father or mother, he shall be put to deathe: And lykewise he that curseth his father or mother shall be put to death. And in the booke of **Prouer. xxviii.** prouerbes, the wise man also saith: He that stealeth any thyng fro his father or mother, is to be taken as a murderer. And although these great punishmentes of disobedient chyldren by death, be not now in the newe lawe in force & strength, but lefte to the ordre of princes & gouernours and their lawes: yet it euidently appereth, how soze god is agreued & displeased, with such disobedience of chyldren towarde their parentes, so; as moche as in the olde lawe he did appointe therunto so greuous punishmentes.

And

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And as almyghty god doth threaten these puniſhementes vnto thoſe chyldren, whiche do breake this commaundement, ſo he doth promiſe great rewardes to them that kepe it. For he that honoureth his father, ſaythe the wyſeman, his ſynnes ſhall be forgiven hym. And he that honoureth his mother, is as one that gathereth treaſures. who ſo euer honoureth his father, ſhall haue ioy in his owne chyldren, and when he maketh his prayer vnto god, he is herde. He that honoureth his father ſhall haue a long and a prosperous lyfe. Eccle. iii.

And as the chyldren by this commaundement be bounde to honour and obey theyr parentes, accordinge as is afore expreſſed, ſo it is implied in the ſame precepte, that the parentes ſhulde nouryſhe and godly byynge by their chyldren, that is to ſay, that they muſte not onely ſynde them meate and drinke in youth, and alſo ſet them forward in learninge, labour, and ſome other good exerciſe, that they maye eſchue idlenes, and haue ſome craſte or occupation, or ſome other laufull meane to get their lyuynge: but alſo they muſte learne them to beleue and truſte in god, to loue him, to feare him, to loue their neighbours, to hate no man, to hurte no man, to wiſſhe well to euery man, & ſo moch as they may, do good to euery man, not to curſe, not to ſweare, not to be riotous, but to be ſobze and temperate in al thinges, not to be worldly, but to ſet their mindes vpon the loue of god & heauely thinges, more than vpon tēporall thinges of the worlde. And generally to do all that is good, & to eſchue all that is euill:

So

and



The fyft commaundement

and this the parentes ought to do, not by cruell entreatinge of theyr children, wherby they might discourage them, and prouoke them to hate theyr parentes, but by charitable rebuking, threarning, and charitable chastising and correcting of them, whan they do euyl, and cherishinge, mainteyninge, and commending them, whan they do well. This office and duetie of the parentes towardes theyr chylidren is witnessed in many places of scripture. First saint Paule writeth thus: Fathers prouoke not your children vnto angre, but brunge them vp in the correction and doctrine of god. And in Deutronomy al myghty god saythe: Teache my lawes and commandmentes to thy children. And the wise man saith: The rod of correction giueth wisdom. The chylde that is left to his owne will, shalbe confusion to his mother. And in an other place he saith: He that spareth the rod, hateth his sonne, and he that loueth hym, will se hym corrected. And in an other place he saythe: Se thou withdawe not from thy childe discipline and chastysynge, if thou strike hym with the rodde, he shall not die, thou shalt strike him with a rodde, and shalt therby deliuer his soule from hell. And on the other syde it is witten: The sonne vntaught and vnbastised is the confusion of his father. And for this cause we fynde in the booke of y<sup>e</sup> kinges, how that our lord conceyued great indignatiō against Hely the chiefe p<sup>r</sup>ieste, bycause he d<sup>y</sup>d not duely correcte his two sonnes Ophni and Phinees, whan he knewe that they d<sup>y</sup>d greuously offende god, and how in reuenging of theyr fathers negligence and remissenes in correcting

Ephe.vi.

Deut.vi.

Pro.xxix.

Pro.xiii.

Pro.xiii.

Ecc.lxxii.

1 Reg.ii.

1 Reg.iii.

### The fyft commaundement

correcting of his childzen, almighty god toke from Hely, and all his issue and householde for ever, the office of the high priesthode, & how his two sonnes Ophni and Phinees were slayne bothe vppon a day, and Hely theyr father brake his necke. This example of Hely is necessary for fathers to imprint in theyr hartes, that they may se theyr childzen well taught and corrected, lest they runne into the great indignation of almighty god, as Hely dyd, and not onely in this world haue confusion: but also in the world to come, haue damnation for the myso:der of theyr childzen throughe their defaute, and they muste not thynke, that it is inough to speake somewhat to them, whan they do amisse, for so dyd Hely to his sonnes, and yet our lord was not pleased, because he dyd not moche more sharply correcte them, and se them reformed: but whan wordes wyll not serue, the fathers and mothers must put to sharper correction, and by such discipline saue theyr soules, or els theyr shall aunswere to god for them. And truly they greatly deserue the indignatiō of god, that whan they haue receyued of hym chyldzen, do not bringe them vp to his seruice, but without regarde what cometh of them, suffer them to runne into the seruice of the deuyll. wherfore al fathers ought diligently to consider and remembre, how moche and how greuously they offende god, and of how many evils they be the cause, which either bring vp their childzen in wantonnes and idelnes, and do not put them forth to some facultie, exercise, or labour, wherby they may after gette theyr lyuyng, or



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occupie theyr lyfe to the pꝛofite and commoditie of the common weale, oꝛ elles do suffer their chyldꝛen in youth to be coꝛruptid foꝛ lacke of good teaching and good byꝛynging by in the true knowlege of god, and of his wyl and commaundementes, oꝛ committe in woꝛd oꝛ dede such thynges, in the pꝛesence of their chyldꝛen, wherof the yonge tendꝛe hartes of the said chyldꝛen (whiche like a smal twygge be inclinable euery way, and by fraglenes of youth be inclyned to euyl) do take so euyl example and coꝛruption of vices, and woꝛldely affections, that harde it wyl be foꝛ them after to eschue the same.

Esai. xlix.

**T**HIS cōmandement also containeth the honour and obedience, which subiectes owe vnto their pꝛinces. And also the offyce of pꝛinces towarde their subiectes. Foꝛ scripture taketh pꝛinces, to be as it were fathers, & nurses, to their subiectes. And by scripture it appereth, that it apperteyneth vnto the office of pꝛinces, to se that the righte religion & true doctrine of Christ, be mainteined and taught, & that their subiectes be wel ruled & gouerned, by good & iust lawes. & to pꝛouide and care, that the people & common weale maye encrease, and to defende them frome oppꝛession, and inuasion, as well within the realme as without, their subiectes aiding them ther vnto, & to se that iustice be ministred vnto them indifferently, & to here by them selues, oꝛ by their ministers bentingly, al their complaintes, and to shew toward them (although they offende) fatherly pitie. And finally so to coꝛrect them that be euil, that they had yet rather saue them than lose them, yf it were not

### The fyft commaundement

not fo: respect of iustice & maintenance of peace and good oꝝdꝛe in þ̄ cōmon weale. And therfoꝛe al they; subiectes must again on their partes, and be boūde by this cōmaundement, not onely to honour & obey their said pꝛinces, accoꝝdyng as subiectes be bound to do, & to owe they; truth & fidelitie vnto them, as vnto their naturall loꝝdes: but they must also loue them, as childꝛe do loue their fathers, yea they must moꝛe tendꝛe the suretie of their pꝛinces person, and his estate, than their owne oꝛ any others, Euen like as the health of the head is moꝛe to be tendꝛed, thā the health of any other membꝛe.

And by this commaundement also, subiectes be bound, not to withdꝛawe their said fealtie, tꝛouth, loue and obedience, towardeꝛ their pꝛince, foꝛ any cause what so euer it be, ne foꝛ any cause they maye conspire against his person, ne do any thing towardeꝛ the hinderance oꝛ hurt therof, noꝛ of his estate.

And furthermoꝛe by this commaundement they be bounde to obey also, all the lawes, pꝛoclamatiōs, pꝛeceptes and cōmaundementes made by their pꝛinces and gouernours, except they be against the commaundementes of god. And lykewyse they be bounde to obey all suche as be in authoꝛitie vnder their pꝛince, as farre as he wyll haue them obeyed. They must also gyue vnto their pꝛince, aide, helpe, and assistance, whan so euer he shall requyꝛe the same, either foꝛ suretie, pꝛeseruation, oꝛ maintenāce of his person and estate, oꝛ of the realme, oꝛ of the defence of any of the same against all persons. And whā so euer subiectes be called by their pꝛince vnto  
pꝛiuy



The fyft commaundement.

pꝛyuy counsaile, oꝛ vnto the parliament, where is the generall counsaile of this realme, than they be bounde to giue vnto theyꝛ pꝛynce, as theyꝛ learninge, wysedome, oꝛ experyence can serue them, the moste faythefull counsaile they can, and suche as may be to the honour of god, to the honour and suertie of his regall person and state, and to the generall wealthe of this holt realme.

And further if any subiecte shall knowe of any thyng, whiche is oꝛ may be to the nopaunce oꝛ damage of his pꝛincis person oꝛ estate, he is bounde by this commaundement to disclose the same with al spede, to the pꝛynce him selfe, oꝛ to some of his counsaile. Foꝛ it is the very lawe of nature, that euery membeꝛ shall imploy him selfe to pꝛeserue & defende the heade. And surely wysedome and polycie wyl the same: foꝛ of conspiracy and treason commeth no goodnesse, but infinite hurte, damage, and perill to the common weale.

Rom. xiii.

And that all subiectes do owe vnto theyꝛ pꝛinces and gouernours, suche honour and obedience as is aforesayde, it appereth evidently in sundꝛy places of scripture, but specially in the epistles of saint Paul, and saint Peter. Foꝛ saint Paul saythe in this maner: Euery man must be obedient vnto the hyghe powers, foꝛ the powers be of god. And therfoꝛe who so euer resisteth the powers, resisteth the oꝛdynaunce of god. And they that resist the oꝛdynaunce of god, shall get to them selues damnation: Foꝛ rulers are not feareful to them that be good, but to them that do euil. Wilt not thou feare the

## COMMANDEMENT.

the power: Do well, and thou shalt haue prayse of the same: for he is the minister of god for thy welth. But if thou do euill, then feare, for he beareth not the sword without cause. For he is the minister of god to punish the euill doer, therfore you muste obey, not onely for the feare of punishment, but also because of conscience. And for this cause ye paye tributes, for they be goddes ministers seruinge for the same purpose. Gyue therfore to all men that is due, tribute to whom tribute is due, custome to whom custome is due, feare to whom feare is due, and honour to whom honour is due. And saint Peter sayth, Obeye vnto all sortes of gouernours for goddes sake, whether it be vnto the kyng, as vnto the chiefe heade, or vnto rulers, as vnto them that be sent of him, to punish the euill doers, & to cherishe them that do well. And shortly after it foloweth, Feare god, honour the king

1. Petri. ii.

And there be many examplis in scripture, of the great vengeance of god, that hath fallen vpon rulers, and suche as haue bene disobedient vnto theyr princes. But one principall example to be noted is of the rebellion, whiche Chore, Dathan, and Abiron made againste their gouernours, Moyses, and Aaron. For punishment of whiche rebels god not only caused the earth to open, and to swallowe them downe and a great numbꝛe of other people with them, with theyr houses, and all theyr substance, but caused also the spere to descende from heauen, and to burne vp. CCl. capitaines, whiche conspired with them in the sayde rebellion.

Num. xvi.

Moreover all christen men be bounde by this  
commande

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# THE FIFTE

commaundement to exhibite due honour and reuerence vnto the spirituall fathers & parentes, whych haue cure and charge of theyr soules, as vnto those who be appoynted by god to minister his sacramentes vnto the people, & to feede them with his worde, and by the same to conducte and to leade theym the strayght way to the father in heauen euerlastyng.

And our sauour Chyste in the gospell maketh mencion as well of the obedience, as of the corporall sustenance, whiche all chysten people do owe vnto theyr spirituall fathers. Of the obedience he sayth: That who soo ever receyueth you, receyueth me. And in an other place he sayth: He that heareth you heareth me, and he that dispiseth you, dispiseth me. And saynte Paule sayeth, Obey your prelates, and gyue place vnto them, for they haue muche charge, and muche care for your soules, as they, whiche muste giue an accompte therfore, that they may do it with ioye and not with grieve, that is to saye, that they may gladly, and with muche comfort do theyr cure and charge, whan they do perceyue, that the people be obedient to theyr teachyng. Lyke as contrarie wyle, although they be bounde to do it, yet the people gyue theym lytle comforte to doo it, whan they fynde them disobedient and repugnant.

And for the sustenance of theyr lyuyng, whiche is compyled in this word Honour, (as befoze is declared) Chyste sayeth in the gospell: The workeman is worthy his wages. And saynt Paule sayeth: who goeth on warfare vppon his owne stipender And who planteth the vine, and eateth no parte of the fruite

And

Math. x.

Luc. vii.

Heb. xiii.

Luc. x.

Corin. ix.

## COMMANDEMENT.

And who fedeth the flocke, and eateth no parte of the mylke? And after foloweth: Euen so hath the lorde ordeyned, that they whiche preache the gospell, shulde lyue of the gospell. And therfoze in an other place it is wrytten: Priestes that rule well, be worthy of double honour, specially they that labour in the ministracion of the worde of god, and his doctrine. In whiche place the apostle meaneth by Double honour, not onely the reuerence, whiche is due vnto the spirituall fathers, as is aforesayde, but also sufficiencie of all thynges necessary and requisite, as wel for theyr sustentance and findyng, as for the quiete and commodiouse exercisyng and executyng of theyr sayd office.

1. Tim. vi

Fynally in this commandement is conteyned the honour and obedience of the seruaunt vnto his mayster: that is, to loue his mayster, to be reuerente and lowly to him in all his wordes and gesture, to suffre and forbear hym, to be redy with a good wyl without murmuracion or grudging, to obey all his lawfull and reasonable commandementes, to feare hym, and to be loth to displease hym, to be faythful and true vnto hym. And to his power to procure & doo that, whiche is for his maysters honestie and profyte. And that as well in his maysters absence, and out of his syght, as whan he is present, and looketh vpon him, accordyng to the wordes of saynte Paule, where he saith: Seruantes be you obedient vnto your maisters, with feare and trembling, with simple and playne hartes, as vnto Christe, not seruyng onely in theyr syghte, as pleasers of men, but

Ephes. vi.



# THE FYFTE

Tit. ii.

i. Petri. ii.

Col. iii.

Eph. vi.

Ec. xxxiii.

as the seruantes of Chyrlte, doyng the wpll of god from the harte, and with good wpll, thynkyng that ye serue god, and not men. And be you sure, that of all your good seruite, you shall receyue rewarde of god. And agayn to Titus he writeth thus: exhort the seruantes to be obedient vnto theyr maisters, to please them well in all thynges, not to be pattered and praters against them, nor pickers nor priuy coueours of theyr maisters goodes. But to shewe all truth and faythfulnes. Saynte Peter also byddeth seruantes to obey theyr maisters with all feare, not onely yf they be good and gentile, but also though they be frowarde.

And of the other syde, the offyce and duettie of maysters to theyr seruantes is, to prouide sufficient ly for them, of all thynges necessarye, to se them instructed in the knowlege of the commandementes of god, and that they obserue the same, and not be ouer rigorouse vnto them, but with discretien to correcte them, whan they do amisse, and to commend and cherishe them, whan they do well, acco:dyng to the saying of saynt Paule: You that be maysters, do vnto your seruantes, that is ryght and reason, knowyng that your selues haue also a mayster in heauen.

And in an other place he sayeth: Be not rigorous vnto your seruantes, for you haue a master in heauen, that regardeth al persons indifferently. And the wyle man sayth: Deate, correctiō & worke is due vnto seruantes. Set thy seruante vnto labour, that he be not ydle, for idlenes bringeth moche euyl, set him to worke, for that belongeth to him: if he be not obedient, correcte him.

And

## COMMANDMENT.

And in this commandement is also implied, that chyl dren and yonge folkes, shuld geue due honour and reuerence to olde men, and to all suche as be theyr maysters and tutours, to byngne them by in lernynge and vertu, whiche be in this behalfe as fathers vnto them, and so as fathers, must be honoured and obeyed.

The exposition of the .vi. commandement of god.

Thou shalt do no murther.



In this commaundement is forbidden, not onely bodely killing, and all maner of violent layinge of handes vpon any man, as strykyng, cuttyng, woundynge, and all maner of bodely hurtyng, by acte or deede: but also all malice, anger, hate, enuye, disdaine, and al other euill affectiouns of the harte, & also al slander, backbitynge, scoldynge, bannynge, raylynge, scornynge, or mockynge, and all other euill behauiour of our tongue agaynste our neyghbours, whiche all be forbidden by this commaundemente, for they be rootes and occasions of murther, and other bodely hurte.

The contrary of all these thynges be commanded by this commandement, that is to saye, that we shulde with our hartes loue our neyghbours, and with our tonges speake well of them and to theym,

¶ iii

and



# THE SIXTE

and in our actes and dedes do good vnto them (we-  
wyng towarde them in harte, worde, and dede, pa-  
cience, mekenes, mercy, and gentylnes, yea though they  
be our aduersaries, and ennemies. And that  
this is the true sence and meanyng of this comman-  
dement, it appereth, by the expositiō of our sauour  
Christe in the gospel, where he declareth, that we  
shulde neyther hurte any man in dede, noꝛ speake of  
hym oꝛ vnto hym maliciously oꝛ contemptuously  
with our tounge, noꝛ beate malice oꝛ angre in our  
hartes: But that we shulde loue them that hate vs,  
say well by them, that saye euill by vs, and do good  
vnto them that do euill vnto vs. And accoꝛdyng  
to the same sayeng of Christ, saynt Iohn sayth also:  
That he that hateth his brother, is a manqueller.

Math. v.

1. Iohn. iii.

It is not foꝛbydden by this commaundement,  
but that al rulers and gouernours, as pꝛinces, iud-  
ges, fathers, maisters, and suche other, maye foꝛ the  
coꝛrection of theym, whyche be vnder theyꝝ gouer-  
nance, vse suche maner of punysshement, eyther by  
rebukefull oꝛ sharpe wordes, oꝛ by bodyly chasty-  
sing, as the lawes of euery realme do permitte. And  
not onely they may do thus, but also they be bound  
so to do (onles they se reasonable cause to the contra-  
ry) and offende god if they do it not, as is befoꝛe de-  
clared in the .v. commaundement.

All rulers also muste beware and take hede that  
in theyꝝ coꝛrections and punysshementes, they do not  
procede vpon any pꝛiuate malyce of their hartes, oꝛ  
displeasure towarde any man, oꝛ foꝛ any lucre, fa-  
uour, oꝛ feare of any persō, but that they haue theyꝝ  
eye

## C O M M A N D E M E N T.

eye and consideration only vpon the refozmation & amendment of the person, whom they do correct, or elles vpon the good oꝛdꝛe and quietnes of the common weale, so that styll there may remaine in theyꝛ hartes charitie, and loue towarde the person, they punyshe. And lyke as the father loueth his chylde, euen whan he beateth him: Euen so a good iudge, whan he gyueth sentence of death vppon any gilty person, although he shewe outwardly sharpenes, & rigour, yet inwardely he ought to loue the person and to be soꝛꝛy and heauy foꝛ his offences, and foꝛ the death whiche he hym selfe by the lawe, doth and must nedes condemne him vnto. And although inferiour rulers and gouernours, maye correcte and punyshe suche as he vnder their gouernaunce, yet they maye not punyshe by deathe, noꝛ mutilate, maim, oꝛ impꝛison them, oꝛ vse any coꝛꝛoꝛall violence towarde theym, otherwysse then is permitted by the hyghe gouernour, that is to say, by the pꝛince and his lawes, from whom al suche authozitie doth come. Foꝛ no man may kyle, oꝛ vse suche bodily coꝛꝛeꝛtion, but onely pꝛinces, and they whiche haue authozitie frome pꝛinces, ne the sayde pꝛinces, noꝛ any foꝛ them, may do the same, but by and accoꝛdyng to the iuste oꝛdꝛe of theyꝛ lawes and oꝛdinances.

**N**oꝛ couer no subiectes may drawe theyꝛ swoꝛdes agaynst theyꝛ pꝛynce foꝛ any cause what so euer it be, noꝛ agaynst any other (saupnge foꝛ lausfull defence) without theyꝛ pꝛinces lycence. And it is theyꝛ duety to drawe theyꝛ swoꝛdes foꝛ the defence of theyꝛ pꝛynce and realme, whan soo euer the pꝛynce shall  
commande



## THE SIXTE

commande theym so to do. And althoughe p<sup>r</sup>inces,  
whiche be the chiefe and supreme heades of they<sup>r</sup> re-  
almes, do otherwise than they ought to do: Yet god  
hathe assigned no iudges ouer them in this wo<sup>r</sup>lde,  
but wyl haue the iugement of them reserued to him  
selfe, and wil puny<sup>s</sup>he them whan he seeth his time.  
And fo<sup>r</sup> amendement of such p<sup>r</sup>inces that do other-  
wise than they shulde do, the subiectes maye not re-  
bell, but must p<sup>r</sup>aye to god, whyche hath the hartes  
of p<sup>r</sup>inces in his handes, that he so turne they<sup>r</sup> har-  
tes vnto him, that they maye vse the swo<sup>r</sup>de, which  
he hath gyuen them, vnto his pleasure.

Agaynst this commandement offende al they,  
whyche do kyll, mayne, o<sup>r</sup> hurte any man without  
iuste o<sup>r</sup>de<sup>r</sup> of the lawe, and gyue<sup>t</sup>h counsaile, ayde,  
fauour, p<sup>r</sup>ouocation, o<sup>r</sup> consent thereto.

And also all they, whyche maye (yf they wyl) by  
they<sup>r</sup> autho<sup>r</sup>itie o<sup>r</sup> lafulfull meanes, delyuer a man  
from wo<sup>r</sup>ngfull death, mutulation, hurte o<sup>r</sup> iniury,  
and wyl not do it, but wyl wy<sup>n</sup>cke therat, and dis-  
semble it, be transgressours of this comm<sup>a</sup>ndement.

And al iudges, which seying no sufficient matter  
o<sup>r</sup> cause of death, o<sup>r</sup> vpon lyght triall, without suf-  
ficient examination and discussion, gyue sentence of  
death, o<sup>r</sup> whan the matter o<sup>r</sup> cause of death is suffi-  
cient, and the triall good, yet delyte in the deathe of  
the person, be transgressours of this com<sup>a</sup>ndement.

And lykewyse be all those, whiche in causes of  
lyfe & deathe, beyng impanelled vpon inquestes do  
lyghtly co<sup>d</sup>emne o<sup>r</sup> endite any person, without suf-  
ficient

# COMMANDEMENT.

ficient euidence, examination, and discussion of the informations gyuen vnto them. And mozeouer all those, whiche either in such causes do gyue false euidence oꝛ information, epyther wittyngly, contrary to their owne conscience, oꝛ doubtynge of the truth of those informations, oꝛ without sufficient examination, do promote, enforce, oꝛ mainteine such euidences, informations, oꝛ inditementes, do also bycake this commandement.

SO DO all they whiche wplyngly do kyll them selfe foꝛ any maner of cause, foꝛ so to doo, there can be no pꝛetence of lawfulle cause, ne of iust oꝛder. And therfoꝛe he that so dothe, killeth at ones both body and soule.

Fynally all they, whiche beare hatred and malyce agaynste their neyghbours, and epyther maliciously speake wordes of contempte, dyspite, checkynge, cursynge, and suche other, oꝛ elles publysh the theyꝛ neyghbours offences to theyꝛ sclander, rather than to theyꝛ amendemente: And generally all they that liue in yꝛe, malice, enuie, and mutmuringe at other mens welth, oꝛ reioysing at other mens trouble oꝛ hurt, oꝛ suche other like, they offende all agaynste this pꝛecepte.



THE SEVENTH.

The exposition of the seuen the  
commandement of god.

Thou shalt not committe adultery



Although this word Adultery  
both signifie properly the vnlauffull  
commixtion of a married man with  
anye other woman, than with his  
owne wyfe, or elles of a married wo-  
man with any other man, than her  
owne husbände: yet in this commandement, it is  
taken not onely for that, but also for all maner vn-  
lauffull copulation betwene man and woman ma-  
ried and vnmarried, and all maner of vnlauffull vse  
of those partes, whiche be ordeyned for generati-  
on, whether it be by adultery, fornication, incest, or  
any other meane.

And in lauffull matrimonye a man may breake  
this commandement, and lyue vnchaste with his  
owne wyfe, yf he do vnmeasurably or inordinatly  
serue his or her fleshely appetite or lust. And of such  
the deuyl hath power, as the angel Raphael sayde  
vnto Tobie: They that marrye in suche wyse, that  
they exclude god out of their hartes, and gyue them-  
selues vnto their owne carnal lustes, as it were an horse  
or a mule, whiche haue no reason: apon suche persons  
the deuyl hath power.

Also all chrysten people ought highly to regard  
the obseruation of this comādemēt, considering  
howe moch god is displeased, and what vengeance  
he

# COMMANDMENT.

he hath alwaies taken, and euer wyl take foꝝ the transgression of the same. foꝝ confirmation wherof, you shall vnderstande, that god in the tyme of Moyses laue, comanded, that who so euer committed adultery, shulde be stoned to death.

And that almightye god, after the childerne of Israel had committed adultery with the women of Moab and Madian, comanded by hys meane, that the hea- des and rulers of the people shulde be hanged foꝝ that they suffered the people so to offende god. And afterwarde commaunded also, euery man to slea his neyghbour, that had so offended. In so moche that there was slayn of that people the numbꝛe of .xxiii. M. and many mo shulde haue ben slaine. had not Phinees the sonne of Eleazar the high pꝛieste, tur- ned the indignation of god frome the chyldꝛen of Israell. foꝝ this Phinees, whan he saue Zimry, chief of the tribe of Simeon, in the pꝛesence of Moyses, and al the people, go vnto Cosby, a noble mans daughter of the Madianites, to committe fornication with her, he rose from among al the multitude, and takyng a sworde in his hande, went into the house where they were, & thrust them both thꝛough the bealpes. whose feruent mind and zeale, god dyd so moche allowe, that he dydde therfoꝛe bothe crosse frome the farther punishment of the Israelytes, and also graunted to Phinees, and his successours foꝝ euer, the dignittie of the high pꝛiesthode.

Also the tribe and Roche of Benjamin was soo punished foꝝ the maintenaunce of certayne persons



THE SEVENTH.

of the citie of Gaba, whiche had contrarie to this commandment, shamefully abused a certain mans wyfe, that of. xlv. M. & vii. C. men of armes, there remayned on lyue but. vi. C.

Gen. xix.

Moreover almighty god for the transgression of this commandment, caused byrystone and fire to rayne downe from heauen, vpon al the countrey of Sodome and Gomoꝝ, and so destroyed the hole region, both men women and beastes, and all that grewe vpon the earthe, reseruyng onely Loth and his two doughters.

These terrible examples and many other lyke, almighty god dyd shewe in times past, to the entent we shulde haue them in our continuall remembꝛance and shulde euer stande in awe and feare so to offend god. For though he dothe not presently punyssh vs here in this woꝛlde, as he dyd the persons afoꝛe rehersed: yet his longe pacience and forbearynge, is no allowance oꝛ forgyuenes of our offences, if we continue styll in them, but a soꝛe accumulation and heapinge together of goddis wꝛathe and indignation against the daye of iudgement. At whiche time in stede of this temporall payne, we shall receyue euerlastinge paine, being (as saint paule sayeth) excluded from the euerlastinge kingdome of heauen. And as Chꝛyste saith in he gospel, and saynt John in the apocalypse: we shall be caste into the burnynge lake of hell, where is fyre, byrystone, wepyng, waylyng, and gnashyng of tethe without ende.

Rom. ii.

Mat. xxv.  
Luc. xiii.

Furthermore in this commandment not on-  
ly

## COMMANDEMENT.

ly the byces befoze reherſed, be foꝛbidden and pꝛo-  
hibited, but alſo the vertues contrary to them be re-  
quyꝛed and commanded: That is to ſay, fidelitie,  
and true keepng of wedlocke, in them that be mar-  
ried, continence in them that be vnmarried: And ge-  
nerally in all perſons, ſhamefaſtnes and chaſtenes  
not only of dedes, but of woꝛdes and maners, coſi-  
tenance and thought. And moꝛeouer faſtyng, tem-  
perance, watchyng, labour, and all laufull thin-  
ges that conduce and helpe to chaſtitie.

And therfoꝛe agatſt this cōmandement offend  
all they, whiche take any ſynge woman, oꝛ other  
māſ wyfe, oꝛ that in their hartes do couet oꝛ deſyre  
vnlaufully to haue them. Foꝛ as Chꝛiſt ſaith: who Mat. xxv.  
ſo euer beholdeth a woman, couetyng her vnlaufully,  
hath alredy committed adultery with her in his hart.

They alſo offende this commaundement, that Leui. xviii.  
take in marriage, oꝛ out of marriage, anye of theyꝛ & xx.  
owne kynrede oꝛ affinitie, within the degrees foꝛ-  
bydden by the lawe of god.

They alſo offend this commandement, whiche  
abuse them ſelues, oꝛ any other perſons againſt na-  
ture, oꝛ abuse their wyues in the tyme of their men-  
ſtrual purgation.

They alſo that do nourſhe, ſtyꝛe vp, and pꝛo-  
uoke them ſelues, oꝛ any other, to carnal luſtes and  
pleſures of the body, by vnclenly and wanton woꝛ-  
des, tales, ſonges, ſpyghtes, touchynges, gay and  
wanton apparell and laſcivious deckyng of them  
ſelues, oꝛ anye ſuche wanton behauiour and intice-  
ment



## THE EYGH T

ment. And also all those, whiche procure any suche acte, oꝝ that minister house, licence, oꝝ place ther vnto. And all counsaylers, helpers, and consentours to the same, do greuously offende, and transgresse this commaundement. Likewise al they that auoide not the causes hereof so moche as they coueniently maye, as surfettyng, slouth, idlenes, immoderate sleepe, and company of suche both men and women, as be vnchaste and euill disposed, be giltye of the transgression of this commaundement.

**The exposition of the eyght commaundement of god.**

**Thou shalt not steale.**



**V**nder the name of thefte oꝝ stealynge, in this commaundement, is vnderstande all maner of vnlawfull takynge away, occupynge, oꝝ keepynge of an other mans goodes, whe ther it be by force, extorcion, oppression, bybety, vsury, simony, vnlawfull cheuisance, oꝝ thiftes, oꝝ els by false bying and selling, either by false weightes, oꝝ by false measures, oꝝ by sellynge of a thyng counterfayt foꝝ a true, as gylte copper, foꝝ true golde, oꝝ glasse foꝝ pꝛecious stones, and generally all maner of fraude and decepte.

And like as the vices befoꝛe reherfed, be foꝛbiden by this pꝛecepte: Euen so sundꝝ vertues contrary

## COMMANDMENT.

trary to the said vices, be commanded by the same, as to deale truely and plainly with our neighbours in all thinges, to gette oure owne goodes trewly, to spende them liberally vpon them that haue nede, to feede the hungry, to giue drynke to the thirsty, to clothe the naked, to harboꝛowe the harbourlesse, to comforte the sycke, to visite the prisoners: And finally to helpe our neighbours, with our learnyng good counsaile and exhortation, and by all other good meane that we can.

Against this commandement offende al they, which by craft oꝛ violence, vpon sea oꝛ lande, spoile robbe oꝛ take away any other mans seruāt oꝛ child, lande, oꝛ inheritance, hoꝛse, shepe, oꝛ cattell, fyfthe, foule, conies, oꝛ deere, money, iewels, apparaile, oꝛ any other thyng, which is not their owne.

Like wise offende all they against this commandement, whiche haue goodes gūen to an vñe, and put them not to the same vñe, but kepe them to their owne aduantage, as maisters of hospitals, and fals executours, which conuert the goodes giuen to the sustentation of the poꝛe folkes, & to other good and charitable vñes, vnto their own profit. And also all they, which receiue rent oꝛ stipend, foꝛ any office spiritual oꝛ temporal, & yet do not thet office belōging ther vnto, be transgressours of this commandement.

And so al they, which take wages oꝛ fee, pꝛetēdyng to deserue it, and yet do not in deede, as labourers, and hyꝛed seruantes, whiche loyter and do not applye theyꝛ busynesse. And lyke wyse aduocates,



proctours, attourneys, counsaylours in any of the lawes, whiche sometyme for lyttell payne take moche stypende, or by their default & negligence, matre good causes, or do any thyng to the hinderance of speddy iustyce, for theyr aduauntages, do transgresse this commandement.

Also all ydell vacabundes and sturpy beggers, whiche beyng able to get theyr liuyng by labour, take suche almes, wherwith the pooze and impotent folkes shulde be releued and susteyned, do offende against this commandement.

Moreover all they transgresse this commandement, which bye any stoolne goodes, knowing that they be stoolne, or that bye thynges of theym that haue none autho:ritie to sell them, or alienate them, yf they knowe the same. And lyke wise do they, whiche withholde goodes stoolne, or that fynde thynges lost, and knowinge the owner therof, wyl not restore them, or wyl not do their diligence to knowe the owner.

They also whiche defraude theyr hyred seruautes of their due wages, and they that borrowe any thyng, or receyue any thyng deliuered vnto them vpon truste, and wyl not restore the same agayne. And they that vse false weyghtes or mesures, or deceptefull wares, or sell theyr owne wares at an vnreasonable pryce, farre aboue the iuste value.

And they that ingrosse and bye by any kynde of wares holely into theyr owne handes, to the intent that they may make a scarcenes therof in other mens handes

COMMANDEMENT.

handes, and sell it againe as they lyst.

And generally all couetous men, whiche by any meanes vnlaufully gette, or vnmmercifully kepe their goodes from them that haue neede, be transgressours and breakers of this commaundement.

The exposition of the nyntyth commaundement of god.

Thou shalt not beare false wytnesse agaynst thy neyghbeur.



BY this commaundement is forbydden all maner of lying, sclandering, bakbyting, false repoynting, false accusyng, euill counsaylunge, and all such mysusyng of our tonge to the hurt of our neighbours, whether it be in theyr bodye or goodes, or in theyr good name and fame. The apostle saynt James likeneth the tong of a man, vnto the bitte of an hors mouth, which turneth the hole horse euery way, as pleaseth hym that syttech on the horse backe: and he compareth it also to the hearme of a shyp, whereby all the hole shyp is ruled, at the pleasure of him that gouerneth the hearme. And thirdly, he compareth it vnto a sparke of fyre, which if it be suffred, wyl burne vp an hole towne or citie. And surely all these comparisons be verie apte and mete. For the tongue of a man no doubt, is the chiefe stay of all the hole body

Iacob. iij.

¶

either



## THE NINTH

eyther to do muche good, or to do muche hurt. The  
 voyce of the tounge perceieth the hartes of hearers,  
 and causeth them to conceiue of other men, good or  
 euill opinion. It kindleth or quencheth contentiō.  
 It disposeth men to warre or peace, and moueth the  
 hearers sundry ways, to goodnes or vyce. And like  
 as the greates ragious flames, that goo from house  
 to house, come but of one sparkell, whiche in the be-  
 gynnynge mought haue ben easly quenched, but by  
 neglygence and sufferaunce encreaseth and waxeth  
 so great, that no man can resist it: And lyke as fire  
 is a greates comoditie many wayes, if it be well and  
 wysely vsed, a contrary an vtter destruction, if it be  
 suffered, and not taken hede vnto: Euen so of mans  
 tounge, althoughe it be a very small memb:re of the  
 body, yet therewith commeth excedyng great benefites,  
 both to him self and to others, if it be wel and wise-  
 ly gouerned. And contrarywyse, if no hede be taken  
 ther vnto, but be suffered to runne at large, than it is  
 not one euill alone, but a roote and occasion, or ra-  
 ther a heappynge together of all euils.

And bycause that of the tounge commeth so mo-  
 che good, or so muche euill: Therfore by this com-  
 maundement is not onely forbidden all euill vse  
 of the tounge, to the hurt of our neighbours, but al-  
 so in the same is commanded all the good vse of the  
 tounge, to the benefite of our neighbours, as to be  
 true and plaine in our wordes, to be faithfull in co-  
 uenantes, bargaines, and promyses, to testifie the  
 truth in all courtes, iugementes, and other places,  
 to report well of them that be absent, to geue good  
 coun-

## COMMANDEMENT.

counsaille and exhortation to all goodnes, to dys-  
suade from all euyl. And whan we knowe any man  
to do amysse, not to publyshe his faute to other men  
to his sclander, but rather to admonishe him priu-  
ly betwene him and vs, and to seke his reformatiō  
to speake wel by our enemies, to pacifie and set at  
one them that be enemies, to excuse them, and to  
answere for them, that be vniustly slandered: and  
generally in all other thynges to vse our tounge  
in truthe, to the wealthe of our neyghbours.

Agaynst this commandement offende all they,  
which by lying and bitering of false speche, deceyue  
and hurte any man. And suche lyers, be the deuyls  
childe. For as saint Iohn saith in his gospel: The  
deuyll is a lyer, and father of lyers. And therfore byd  
beth saint Paule: That we shulde put away lyinge  
and speake trouth euery man to his neyghbour.

Iohn.viii.

Ephc.iiii.

They also offende againste this comādemēt,  
which be detractours, backbiters, and sclanderers  
whom the wiseman doth liken vnto serpent, that  
priuely byre or sting men behinde, whan they be not  
ware therof. And surely such men (what so euer they  
pretende) go not about to heale and amende them  
that do amysse, but rather do satisfie theyr owne  
malice, and sclanderous tongues. For lyke as the  
surgeon, that wyl heale a wounde, dothe couer it,  
and bynde it that it take no open ayre: So yf we  
intend the amendment of our neyghbours faul, we  
must not open it abrode to his hurt, but we must be  
sory, and pray to god for him, and so taking him to vs  
we must priuely counsaile and exhort him, And this

Ecd. x.



louyng correction, wyll make him beware and take hede, that he offende no moze. But if we tel his fautes, fyrst to one, and after to an other, and charge euery one to kepe counsaile, as though we had tolde it to no mo, this is no amendment of his faute, but a declaration of our owne, and a reprehension of our selues, in that we vtter for the vnto other, that thyng which we our selues iudge not to be vttered. And surely we condemne our selues therin, for we shulde fyrst haue kepte it secreete to our selues, if we wolde not, an other man shulde vtter the same. And therfore the wyse man sayth: If thou hast berde any thyng against thy neighbour, let it dye within the, and be sure it wyll not burst the. And in an other place: As euyll is he that backbiteth priuely, as the serpent whiche styngeth vnwares.

Eccl. xix.

And they also offende against this commandement, whiche gladly gyue eares, and be redy to here suche backbitoures. For as saint Barnarde sayth: Lyke as the backbiter carryeth the deuyll in his mouthe: so the hearer carrieth the deuyll in his eare. For the detractour is not glad to telle but to hym, whiche is glad to heare. And the wyse man sayeth. That lyke as the wynde driueth away the raine, euen so dothe a sadde and a dyspleasant countenaunce dryue away the tounge of the backbitours, and maketh them abasshed.

Pro. xxv.

They also breake this commaundement, whiche with flatterynge and double tounge, go about to please such as be glad to here complayntes. Judges also, whiche gyue sentence, contrarie to that, whiche

## COMMANDMENT.

which they knowe to be true, and they that in iudgement do hyde and suppress the truth, and they that make false ples, to the delay and hynderance of Justice, or any other wyse do stop iustice: And enquestes: which vppon lyght groundes, or vppon groundes not well examined or discussed, gyue verdyte, be transgressours and breakers of this comāndement. And aboue other, they do trasgresse this comāndement, whiche in preachyng or other wayes, do teach or meinteine anye false or erronious doctrine, contrary to the word of god, or that do teach fables, or mens fantasies and imaginacions, affirming them to be the word of god. And such be wordes than false wytnesses of worldly matters, for they beare false wytnes against god and his truth.

### The exposition of the tenth comāndement of god.

**T**hou shalt not vniustly desire thy neighbours house, nor thy neighbours wyfe, nor his seruaunt, nor his mayde, nor his oxe, nor his asse, nor any thing that is thy neighbours.



Where as in the other comāndementes befoze reherced, be forbidden all wordes and dedes, which be agaynste goddes pleasure, and the loue of our neighbours: In this last precept is forbidden the inward consent of the harte, to all vnlefull motions, desyres



# THE TENTH

ces, delites, inclinacions, and affectiones vnto euyl, whiche thinges be so roted and planted in al vs the children of Adam, euen from the fyrst houre of our byrth, that although by the inspiration of the holy goste, and the grace of god gyuen vnto vs, we doo entende neuer so well, and wolde mooste gladly eschue all euyl: yet there remaineth in vs a disposition and redynesse vnto such thinges, as be contrary to the wyll and comādemēt of god: In so moche, that if the grace of god did not helpe vs to stay and resiste our naughty thoughtes & delite vnto synne, & ye same our concupiscence and noughtines, shulde be so moche, that we shulde runne headlyng in to synne and mischefe, our nature is corrupte, and we be so farre from the perfecte obedience vnto god his wyll, whiche obedience Adam had in the state of innocēcy. And of this corruption of our nature and redynes vnto euyl, complayneth saint Paule in his epistle vnto the Romians, where he declarēth at length, that the nature of man is so full of concupiscence and euyl affectiones, that no man bothe o; can of him selfe satisfie o; fulfil the lawe of god: And that the law condemneth all men as transgressours, and that therfoze every man for his saluation, muste haue refuge vnto the grace and mercy of god, obteyned by our sauour Iesu Christ.

Rom. vii.

Furthermoze lyke as in the fyfte comādemēt, vnder the name of father and mother is vnderstande al superiours: And in the. vi. comādemēt, vnder the name of kyllyng is vnderstande al w;othe and reuenging. And in the. vii. comādemēt

## COMMANDEMENT.

ment, vnder the name of adultery, is vnderstande all vnchaste lyuynge. And in the eyght commandemente, vnder the name of thefte is vnderstande all disceytfull dealyng with our neighbours: And in the .ix. commandement, vnder the name of false witnessse, is vnderstande all misreperte, and vntrewse of our tonge: So in this laste commandement, vnder the name of despying of an others mans wife and goodes, is vnderstande all maner of euyll and vnlauffull despye of any thyng.

And lyke as in this pcepte be forbiddē euyll despyes, euen so in the same be commaunded good despyes, good affections, good inclinations to godly thynges, and the perfect obedience of our hartes vnto goddis wyll, whiche althoughe we shall not tully and absolutely attepne vnto; whyles we be in this lyfe: Yet this commandement doth bynde vs to enforce and endeuour our selues ther vnto, by continual fyghtryng and resystyng againste the sayde corruption, concupiscence, and euyll despyes, so: as muche as by theym man is continually temptred to euyll dedes and vicious lyuynge, acco. dinge wher vnto sayncte James wyrteth: Lette no man saye, Iacob. i. whan he is tempted to euyll, that he is tempted of god. So: as god can not be tempted to euyll, so he tempteth no man to euyll, but euerye man is tempted drawen, and allured by his owne concupiscence: than concupiscence whan she hath conceyued, byngeth furth speme.

All they be transgressours of this commandement, whiche by delyberation and full consent, cast  
they.



THE TENTH

they; myndes and lustes, to accomplishe the concupiscence and desyre, whiche they haue to obteyne and gette vnlawfully an other mannes wife, child, seruant, house, lande, cattall, or any thing or goodes that be his.

And they also be transgressours of this commandement whiche by enuy, be so; of they; neyghbours wealth and prosperitie, or be glabbe of they; so;owe hinderance and aduersitie. And also all they whiche do not set they; myndes and studies to p;eserue, maynteyne, and defende vnto they; neyghbours (as moche as it is in theym) they; wyues, chyldren, seruauntes, howses, landes, goodes, and all that is they;s. For (as befoze is declared) this commaundement not onely fo;bideth vs to desyre

vnlawfully from our neighbour any thyng that is his: But by the same we be also comman-

ded, gladly to wishe and wyl vnto him,

that he may quietly possesse & entoy al

that god hath set him, be it neuer so

great abundace. And this minde

we ought to beate vnto euery

man by this commandment,

not only if they be our fren

des and louers, but also


if they be our enne-

myes and ad-

uersaries.



**T**here foloweth the exposition of the  
p[ra]yer of our lord called the Pater nos-  
ter, deuised in to seuen petitions.

- i  Our father which art in hea-  
uen: halowed be thy name.  
ii Thy kingdome come.  
iii Thy wyll be done in earth,  
as it is in heauen.  
iiii Gyue vs this day our dayly breade.  
v And forgyue vs our trespasses: as we  
forgyue them that trespasse against vs.  
vi And let vs not be ledde into temptation.  
vii But deliuer vs from euyll. Amen.

The notes.



**F**or the better and more am-  
ple declaration of this p[ra]yer, ye  
shall vnderstande, fyrst that our sa-  
uiour Jesus Chyiste, was the au-  
thour and maker therof, and that  
therfore like as he is of infinite wise-  
dome, and of infinite loue and charitie towarde  
vs: euen so al ch[ri]sten men ought to thynke and be-  
leue, that this same p[ra]ier is the most excellent and  
most sufficient, & most perfect of al others. fo[r] nei-  
ther there is any thinge in this p[ra]ier superfluous,  
neither there wanteth any petition, suite, o[r] request

Y

fo[r]



## THE NOTES.

for suche thinges as be necessarie for our iourney  
and passage in this worlde, or for our furtherance  
to thateining of the lyfe and gloire euerlastinge.

Secondly that every good ch.ysten man may  
be assured to attayne the requestes made in this pray  
er, if he shall enforce hym selfe, and apply his hole  
harte and wyl to the wyl and grace of hym, vnto  
whom this prayer is made, and also if he shal better  
and offer the said petitions inwardly with his harte  
and with suche faith, confidence, and truste in god,  
as he requireth. For surely no prayer is thankfull  
vnto god, but that whiche is made with the harte.  
And therfore the prophet Dauid crieth to our lord  
with all his harte. And Moses is noted to crye out  
aloude, whan he spake no word with his mouth, but  
he spake aloude with his harte. And our lord by his  
prophete noteth, that some pray with theyr lippes  
and in their hartes minde nothinge lesse than that  
which they praye for. And therfore who so euer in  
tendeth by saying his Pater noster, to attayne his de  
syre, he must haue with faith a good and earnest de  
uotion, and his harte as nigh as he can, boorde of  
bayne thoughtes, and applyed to god. so that the  
entente and desyre of his harte maye be ioynd al  
waies with the prayer of his mouth.

Pf. cxviii.  
Exod. xiiii

Isai. xlix.

And for this purpose it is mete & moche requisite,  
that the vblearned people shulde vse so make theyr  
prayers in their mother tounge, which they best vn  
derstand, whereby they may be the more moued and  
stirred vnto deuotion, and the more earnestly minde  
the thinge that they pray for.

The

**O**ur father which art in heauen  
halowed be thy name.



**I**f these wordes, Our father, placed in the beginning of this p<sup>r</sup>titution, all true ch<sup>r</sup>isten m<sup>e</sup> ought to conceiue a great comfort and ioy. in that they be taught and commaunded in this p<sup>r</sup>ayer, to take almighty god fo<sup>r</sup> their father, and so to call him, as fo<sup>r</sup> example: If oure soueraine lo<sup>r</sup>de the kyng wolde saye to any of vs, take me fo<sup>r</sup> your father, and so call me, what ioye in harte, what comforte, what confidence wolde we cōcepue of so fauourable, & gractouse wordes? Than moch more incōparably haue we cause to reioyse, that the king & p<sup>r</sup>ynce of al p<sup>r</sup>inces shewith vnto vs this grace & goodnes, to make vs his children. And surely as the naturall sonne may assuredly trust that his father wyl do fo<sup>r</sup> him all thinges that may be fo<sup>r</sup> his settynge fo<sup>r</sup>th and aduancemēt: euen so we may vndoubtedly assure our selues, that hauyng almighty god to our father, vsinge our selfe as obedient ch<sup>r</sup>ildren, we shall lacke nothynge whiche may be p<sup>r</sup>ofitable fo<sup>r</sup> vs, toward the euerlastinge inheritaunce p<sup>r</sup>epared fo<sup>r</sup> vs.

**A**nd here is to be noted a lesson, that as this word father, declareth the great beneuolence, mercy and loue of god towardes vs, as well in the creation, as also in the redemption of man: so it admonisheth vs againe of our duetie towardes him, and

Yll      how



## THE FIRST PETITION

Luc. xxii.

Luc. xv.

howe we be bounde to shewe againe vnto hym our hole harte, loue, and our obedience and redynes to fulfyll all his p:ceptes and commaundementes, with all gladnes and humilitie. And therefore who so euer p:sumeth to come to god with this prayer, and to call hym father, and yet hath not full entente and purpose to vse hym selfe in all thinges lyke a kinde and an obedient sonne, he cometh to hym, as Judas came to Chyste with a kisse, pretending to be his frende and his seruant in callyng hym master, and yet he was in dede a traytour to hym, and a deadly ennemy. And for this consideration, euery ch:isten man that intendeth to make this prayer, ought inwardly and thoroughly to inserche and examine him selfe, and yf he finde in him selfe any notable crime, for the whiche he ought to be ashamed to call god his father: Let him accuse him selfe therof to god, and recognise his vnworthynes, sayeng, as the prodigall sonne sayde: Father I haue offended the, I am not worthy to be called thy sonne. And with due repentaunce, and firme purpose & intente to amende his naughty lyfe, let him lyfte vpp his harte to god, and callinge for his grace of reconciliation humbly say: Our father. &c.

Moreover by these wordes, Our father, is signified that we ought to beleue, that almighty god is the common father of al true ch:isten people, and fatherly regardeth all, throughe and by the meane of our sauiour Iesu Chyste. vnto whom all faithfull and obedient ch:isten men be brethren by grace and adoption, and called to inherite with him the kinge

# OF THE PATER NOSTER.

kingdome of heauen. And they be also bꝛethern eche one to other, hauing al one father, which is god almighty. And therfoꝛe we ought not onely to be of one spirite towarde our said father, and to employ and endeouour our selues to the vttermost, to please him, and to kepe his lawes and commandementes, but we ought also eche to consent with other, in perfect loue & charitie, & eche to helpe & further other, towarde the saide inheritaunce of heauen. And specially in al our prayers to god eche to cōpꝛise other, and to praye foꝛ other, lyke as in this prayer we be taught to say: Our father, gyue vs our breade: foꝛgiue vs our synnes: suffer vs not to fal into temptation: and deliuer vs from euyll.

By these wordes, whiche art in heauen, we be taught that we ought to haue an inwarde desyre, and a great care & study, to come to the place where our heauenly father is, and moche couet his sighte and presence. Foꝛ lyke as a lonyng chylde is euen desirous to be where his father is: euen so oughte we euer desyre to be with our heauenly father, and to endeouour our selues that our conuersation be al withdrauen from the worlde, the fleſhe, and the deuyl, and be sette in heauen and heauenly thinges, Phili. iii. as saint Paule teacheth, and we shulde continually waille and lament, bycause we be not with oure heauenly father, sayenge with the prophete: wofull Ps. cxix. am I, that my dwellynge apou the earthe is so moche prolonged.

In these wordes, halowed be thy name, it is to be noted, that by the name of god, is vnderstande



### THE FIRST PETITION

god him selfe, the power of god, the myght, the maiestie, the glorie, the wisedome, the prouidence, the mercy and goodnes of god, and al suche other good thynges, as in scripture be attributed vnto god. And this name is halowed, whan it is praised, glorified, sette forth, honoured and magnified of vs both in worde and deede.

And where in this petition we praye, that his name myghte be halowed, it is not to be taken of thought, that this name of god, whiche in it selfe is euer moze moste holy, most glorious, most marueylous and full of maiestie, can be eyther aduanced or diminished by vs, or any thyng that we can do, but we desyre here, that this most holy name may (accorde as it is in it selfe most holy) be so taken, vsed, honoured, & halowed of vs, & of all others, as well heathen as chrystened, like as on the contrary part, this name is sayd to be polluted and despyed, whan we do either in worde or deede, contumeliously, and contemptuously or otherwise dishonour the same.

We desire therfore in this petition, that al false saythe, by the whiche men eyther mistruste god, or put theyr confidence in any other thyng moze than in hym, maye be destroyed. And that all witchcraftes and false charmes and conturatiōs, by the whiche the Sathan and other creatures be enchanted may cease and geue place to goddes holpe name, and so likewise, that all heresies and false doctrines maye vanishe awaye, so that goddis holy worde maye be truely interpreted, and purely taught and set forth vnto all the worlde, and that all infidels may receiue

OF THE PATER NOSTER.

ceyue the same: and be conuerted to the right catho-  
lyke faith. wherby all disceite, hypocrysie, and cou-  
terfaying of trueth, of rightuoulnes, or of holines  
myght clerely be extincte.

Furthermoze we beseeche and praye god here,  
that his name may be halowed, so that no mā shuld  
swear in bayne by it, or otherwyse abuse y<sup>e</sup> same, to  
lye or to disceyue his neyghbour. And generally, y<sup>e</sup>  
none shulde fall into pryde or ambition, in to desire  
of worldly glozy and fame, into enuy, malice, coue-  
tousnes, adulterey, gluttony, slooth, backebytynge, Coll. i.  
flaundersing of his neyghbours, ne into any other eu-  
yll or wicked thoughtes and dedes, wherby the  
name of god may be dishonoured and blasphemed.

In this prayer also we require god to graunte  
vs, that in all perilles and daungers we runne vn-  
to hym, as vnto our onely refuge, and cal vpon his  
holy name, and that in our good woordes and wo-  
rkes, we may please and magnifie him, & be by him  
preserued from the most damnable sinne of vnkind-  
nes towardes him. And also that we, whiche do al-  
redy profess the right faith, maye stil continue ther-  
in, and may do and expresse the same as well in our  
outwarde conuersation, as in confessyng it with  
our mouthe, so that by our good lyfe, and our good  
woordes, all other maye be moued to good, and that  
by our euyll woordes and synnes, no man maye take  
occasion to flander the name, or dimynysh the  
laude and prayse of god, but that all our woordes &  
doynges myght retorne to the honour and prayse Phil. iii.  
of goddes name.

The



THE SECOND PETITION  
Thy kyngdome come.



His seconde petition is very necessary, for no doubt our ancient enemy the deuyl, goeth about continually by all crafty meanes, to deceyue vs, and bringe vs vnder his power and dominion. And surely so long as pryde and dysobedyence reighneth in vs, so long as yre, enuie, whothe, or couetousnes reighneth in vs, so long as glotteny, lechery or any kynde of synne reygne in vs, so long we be vnder the dominion and kingdome of the deuyl. For the deuyl vndoubtedly, is kyng ouer all the chyldren of pryde, that is to saye, ouer all them that be synners, rebelles and disobediēt vnto god.

Ose. xliii. And for as moche as it is not in our power to deliuer our selues from vnder this tyranny of the deuyl, but onely by goddes helpe (for our perdition and vndoing is of our selues, but our helpe and saluation is of god, as saith the prophete Osee) therfore it is very necessary for al tru chisten people, to make this petitton incessantly vnto our heauenly father, and to beseeche hym accordyng to this doctrine of Chyiste, that by his grace and helpe, we may escape the dominion and power of the deuyl, and that we may be made subiect vnto his heauenly kingdome. therfore in this petition we desire god to gyue vs a for all thynges, true and constant faith in him, and in his

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in his sonne Iesu Ch:ist, and in the holy gost, with pure loue and charity towarde him and al men, to kepe vs also from infidelitie, desperation, and malice, whiche mighte be the cause of our destruction, to delyuer vs from dissensions, couetousnes, lechery, and euill desyres and lustes of sinne, and so the vertue of his kingdom to come, and to reigne with in vs, that all our hart, minde, and wittes, with al our strength inwarde and outwarde, maye be orde- red and directed to serue god, to obserue his com- mandementes and his will, & not to serue our selfe the fleshe, the wo:ld, o: the deuyll.

We Desire also, that this kingdome ones in vs begunne, may be dayly encreased, and go forwarde more and more, so that all subtyll and secreete hate o: slouth, whiche we haue to goodnes, be not suffe- red to rule so in vs, that it shall cause vs to loke backe again, and to fall into sinne, but that we may haue a stable purpose and strength, not onely to be- ginne the life of innocency, but also to procede er- nestly further in it, and to perfourme it accordinge to the sayeng of saint Paule, where he praieth, that we may walke worthely, pleasynge god in all thin- ges, being fruitfull in all good wo:k,es, and gro- wing and encreasing in the knowlege of god. Also in an other place he sayth: worke and do the truth in Charitie, and encrease and go forward in Ch:iste.

Therfoze in this prayer, desiring the kinge- dome of god to come, we require also, that we being alredy receiued and entred in to the kyngedome of grace and mercy of god, may so continue and perse-

Z

uere

Coll. i.

Eph. iiii. i



### THE THIRDE PETITION

Phil.

Rom. viii.

uere therein, that after this lyfe, we may come to the kyngdome of gloꝝy, whiche endureth foꝛ euer. And this is that great and seruēt desire, wherewith good men being mortified from worldly affections, haue ben and be alwaies kyndled & enflamed, as appeareth by saint Paule, whā he said: I wold be losed frō this body, and be with Christ. And in an other place he saith: we that haue receyued the first frutes of the spirite, wayle and mourne in our selues, wisshinge & longinge to be deliuered from the mortalitie and miserie of this body, into the glory of the children of god.

The thirde petition.

**Thy wyl be Done in earth, as  
it is in heauen.**



**F**oꝛ the better vnderstanding of this thyrde petition, we muste know, that by disobedience & synne of our firste father Adam, we be as of our nature onely without the grace of god, vnable to fulfill the will & pꝛceptes of god, and so enclined to loue our selues, and our own willes, that we can not hartely loue neither god noꝛ man, as we ought to do. And therfoꝛe we beinge ones chꝛisten men, it is requisite foꝛ vs to pray, that lyke as the holy aungelles and saintes in heauen (in whom god reigneth perfectly and hooly) do neuer cresse ne shall cresse to glorifie hym, to pꝛaise him, and to fulfill his wil and pleasure

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sure in all thinges, and that most readyly & gladly without any maner of grudging o; resisting thereto, knowing certainly and clerely, that his wpll is alway the best: euen so that we the childzen of god in earth, may dayly and continually prayse god, & by our holy conuersation in good woikes, & good lyfe, honour and glozifie him. And that we may frō time to time so mortifie our owne natural corrupte and sinfull appetite and wpll, that we may be euer redy, like louyng chldzen, humble, lowly, and obediently, to approue, allow, and accomplishe the wil of god our father in al thinges, and to submitte our selues with all our harte vnto the same, and to acknowledge, that what so euer is the wil of god, the same is most perfite, most iust, most holy, and most expedient fo; the wealth and helthe of our soules.

Wherfoze in this petition also, we desire of god true and stable patience, whan our wpll is letted o; broken, And that whan any man speaketh o; dothe contrary to our wpll: yet therfoze we be not out of patience, neyther curse o; murmur, o; seke vengeance agaynst our aduersaries, o; them whiche lette our wpll, but that we may say well of them, and do wel to them. we pray also, that by goddis grace we may gladly suffer al diseases, pouertie, dispalinges, persecutions, & aduersities, knowing that it is the wil of god, that we shulde crucifie and mortifie our willes. And whan any suche aduersitie chaunceth vnto vs, attribute all vnto the wpl o; sufferance of god. & giue him thanks therfoze, who dothe ordre all suche thynges fo; our weale and benefite, cyther



### THE THIRDE PETITION

foz the exercise and the triall of the good, to make them stronger in goodnes and vertue: oꝛ elles foz the chastisement and amendement of the euill, to suppress the euill motions and desyres.

And also we pray, that whā so euer it shal please god to call vs out of this transitory lyfe, we may be wyllinge to die, and that confoꝛmyng our wyll to the wyll of god, we may take our deathe gladly: so that by feare oꝛ infirmitie, we be not made disobedient vnto hym.

We desire furthermoze, that all our membes, eyes, tongue, harte, handes, and fete be not suffred to folowe the desyres of the fleshe, but that all may be vsed to the wyll & pleasure of god: and that maliciously we reioyse not in their troubles, whiche haue resisted our wyll, oꝛ haue hurte vs, noꝛ that we be enuiously soꝛy, whan that they prosper and haue welfare, but that we maye be contented and pleased with al thinge that is goddis wyll.

The fourth petition.

Gyue vs this day our dayly breade.



For the better declaration of this fourth petition, ye shall vnderstand first, that our lord teacheth vs not in this petition to aske any superfluous thing of plesure oꝛ delite, but onely thinges necessary and sufficient, and therfoze he biddeth vs onely aske bread: wherin is not ment  
super-

## OF THE PATER NOSTER.

Superfluous riches, or great substance or abundance of thynges aboue our estate or condition, but such thynges only as be necessary and sufficient for euery man in his degre, and accoꝝdyng therunto, saint Paule saythe: we haue broughte nothyng eia to this worlde, ne shall take any thinge with vs whan we depart hence. And therfore if we chꝛisten me haue meat and dꝛinke and cloth, that is to say, thynges sufficient, let vs hold our selues content, for they that set their mindes on riches, and wyl haue superfluities moꝛe than nedeth, or is expedient to their vocation, they fal into dangerous temptations, & into snares of the deuyl, and into many vnpꝛofitable and noysome desires, whiche dꝛowne men in to perdition & euerlasting damnation: for the spring and roote of all euils, is such superfluous desyre. The wyse man also making his petition to our lord saith: Giue me neither pouertie nor excesse, but only thynges sufficient for my liuing, lest that hauing to moch, I be prouoked to denie god, & to forget who is the lord, & on the other side, lest that by pouertie constrained, I fall in to tbest & forswear the name of my god. These two wise men the one of the old, & the other of the newe testament, agree with the lessõ of our sauitour, for both declare that they desire onely thynges necessarye, signified here by bꝛeade, and both refuse and renounce superfluities vnpꝛofitable, daungerouse and noysome.

Secondely in these wordes of our sauiour Iesu Chꝛist, be reꝛoued all those persons, which eate not their owne bꝛeade, & deuoure other mens bꝛeade, of which soꝛt be all those whiche liue of rauens and spoyles,

i. Tim. vi.

Pro. xxx.



### THE FOWRTH PETITION

spolles, of theft, of extorcion, of craft and deceite, & they also whiche neither labour with their handes, no; otherwise apply their study, industry & diligēce to some thing which is good and beneficiall to the cōmon weale, and to the honour of god, but liue in ease, rest, idelnes, & wanton pleasure, without doinge or caring fo; any suche thyng. And al they likewise be reprobued, which being called in this world vnto any come, office or autho;itie, do abuse the same, & do not emply them selfe, according to they; vocatiō.

Thirdly as the husbände man tilleth and soweth his grounde, wedeth it, and kepeth it from destruction, praying therwith to god fo; the encrease, & putteth al his truste in him, to send him mo;e or lesse at his pleasure, euen so besides our owne diligence policy, labour and trauaile, we must also pray dayly to god, to sende vs sufficient, and we must take thankfully at his handes al that is sent, and be no further carefull than nedeth, but putting to our endeavour, set our hole cōfidence & truste in him: fo; our sauiour Christ saith in y; gospel, I say to you be not careful fo; your liuyng, what ye shall eate, ne what clothes ye shall weare: Is not life better than your meate, & your body better thā your clothyng? Loke vpo; the birdes of the aire, they sowe not, they reape not, they bring nothyng in to the barne, & yet your heauenly father feedeth them, be not you of mo;e p;ice then they: Loke vpon the lillies of the fiede, they labour not, they spin not, & yet I tell you, Salomon in al his p;ecious & totall apparel, was not so clothed as one of them, therfo;e care you not fo; these

Math. vi.

## OF THE PATER NOSTER.

these thinges: Leauē this care to them that knowe not god, your heauenly father knoweth & you haue nede of all these thinges, but seke you first the kingdome of god, & his rightuousnes, & the waies iustly & truly to liue, and the god shal cast al these thinges vnto you. These be the wordes of Christ, full of good & comfoitable lessons, that we shulde not care ne set our hartes to moche vpon these worldly thinge, ne care so moche for to morowe, that we shall seme to mistrust our lord. And here is a thing greatly to be noted in cōfort of the true laboring man, for surely be he craftes mā, or be he labourer, doing truly his office wher vnto he is called, he maye in that state and kind of lyfe please god and attaine saluation, as surely as in any other state or kynde of lyvinge. And although our lord hath so prouided for some, that they haue alredy sufficient and plenty for many daies & yeres, yet that not withstanding they oughte to make this petition to god and say: Giue vs this day our dayly bread, for as moch as their substance (thoughe it be neuer so great) like as it coulde not haue ben gotten, without god had sent it, so it can not prospe and continue except god preserve it. For how many gret riche men haue we knowen so daightly made poore, some by fier, some by water, some by theft, & many other waies: was not Job the on tray the richest man that was in all the este lande, & the morowe after had vterly nothinge? It is therfore as nedefull to pray our lord, to preserve that he hath giuen vs, as to pray him to giue it, for if he giue, & do not preserve it, we shall haue no vble of it.

Fourthly



## THE FOYRTH PETITION

Ioan. vi.

**F**ourthly by this breade, whiche we be taught to aske in this petitiō, may be vnderstand the holy sacrament of the aultare, the very fleshe and bloud of our sauour Iesu Churche, as it is writē in the .vi. chapter of saint Iohn: I am the breade of life, whiche came downe from heauen. And the bread which I wyll gyue is my fleshe, whiche I wyll gyue for the life of the world. And in this pꝛayer, we desyre, that the same may be purely mynistred & distributed, to the comfort and benefite of all vs, the true chyldren of god. And that we also may receiue the same with a right faith and perfite charitte. at all tymes, whan we do and ought to receiue the same, so that we may be spiritually fed therewith to our saluation, & thereby enjoy the life euerlastinge.

Math. xiii.

**F**ynally by the breade, which our sauour teacheth vs to aske in this petitiō, is ment also the true doctrine of the word of god, which is the spirituall breade that fedeth the soule. For as the body is nourished & brought vp. groweth & feedeth with bread and meate, so nedeth the soule euen from our youth to be nourished and brought vp with the word of god, and to be fed with it. And like as the body wol faynt and decay, if it be not from tyme to tyme releued & refreshed with bodily sustenance: euen so the soule waxeth feble & weake towarde god, onlesse þe same be cherished & kept vp with the worde of god, according to the sayeng of Churche: A man liueth not with meat onely, but with euery worde that procedeth frō the mouth of god. And surely the word of god is the very cōfort remedy, & helth of þe soule. For if we haue

## OF THE PATER NOSTER.

haue aduersity in this world, as pouertie, sickenes, imprisonment, and such other miseries, where shuld we seke foꝛ comfoꝛte but at goddis woꝛde? If we thinke our selues so holy that we be without synne, where shulde we fynde a glasse to se our synnes in, but in the woꝛde of god? If we be so full of innes, that we be lyke to fall into desperation, where can we haue comfoꝛt and learne to knowe the mercy of god, but onely in goddis woꝛde? Where shall we haue armure to fight against our thꝛe greate enemies, the worlde, the fleche, and the deuyl? Where shall we haue strength & power to withstande them but as Chꝛist did, in & by þe woꝛd of god? And finally, if we haue any maner of syknes oꝛ disease in our soules, what medicine oꝛ remedy can we haue, but that is declared in goddis woꝛd? So that the woꝛd of god is the very bꝛeade of the soule, and therfoꝛe as well foꝛ this bꝛeade of the soule, as foꝛ the blessed sacrament of the aultare, also foꝛ the bꝛeade and dayly sustenance of the bodye, our sauour Chꝛiste teacheth vs to pꝛay in this fourthe petition.

The fyft petition.

And forgiue vs our trespases/ as we forgiue them that trespasse against vs.



In this petition we be taught a fruitefull aduertisement of mans estate in this present lyfe. whiche considered, no mā ought to gloꝛy in hym selfe, as though he were innocent, and  
with



## THE FYFTE PETITION

1. Ioan. i.

Without synne, but rather that euery good chryſten man without exception, oughte to knowledg him ſelf to be a ſinner, and that he hath nede to aſke forgiveness of god for his ſinnes, and to require him of his mercy: for doubtles we dayly comyt ſinne, whiche be commaunded daily to aſke remyſſion for our ſinnes. And ſaynt John ſayth in his epiſtle: If we ſay that we be without ſinne, we deceiue our ſelues, and truthe is not in vs.

Math. vi.

Mat. xviii.

Moreover it is to be noted, that we be taught to deſyre god to forgive vs our ſynnes, lyke as we forgive them that treſpaſſe againſt vs, ſo that if we forgive in harte, god wyl forgive, and not otherwyſe, as by many places of ſcripture maye appere, fyrſt by expreſſe wordes, Chryſte ſaythe: If you forgive men their offences done agaynſt you, your heuyn father wyl forgive you your offences, and yf you wyl not forgive them that offende you, be you aſſured your father wyl not forgive you your offences. And in an other place, whan Peter came to our lord, and demanded of him howe ofte he ſhulde forgive his brother, whiche had offended him, and whether it was not ſufficyent to forgive him ſeven tymes: Our lord answered him & ſayd, I tell the Peter, that thou oughteſt to forgive him not only ſeven tymes but ſeuenty tymes ſeuenty tymes, meaning therby that fro tyme to tyme we muſt continually forgive our brother or neighbour, although he treſpaſſeth againſt vs neuer ſo often.

Mat. xviii.

And Chryſt alſo declareth the ſame by a parable. There was (ſayth Chryſt) a king, whiche calling his ſer

## OF THE PATER NOSTER.

seruauntes vnto a compte, and findinge, that one of them shulde owe vnto him the summe of tenne thousande talentes, bycause he hadde it not to pay, comaunded that the sayd debtour, his wife, and his childzen, and al that he had, shuld be solde: but whā the debtour came vnto the kyng and prayed him on his knees to haue paciēce with him, promising him to paye all, the king had pity of him, & forgaue him the hole debt: it fortunēd afterward, that this man being thus acquitted, mette with an other of his felowes, that ought him but one hūdzeth pence, and with violence almoste strangled him, and saide vnto hym: Pay that thou owest. And the sayd seruant his felowe fell vpon his knees, and prayed hym to haue patience, promising to pay all, whiche wolde not, but cast him into prison vntyll all was payde. and whan the rest of his felowes seing this cruelty, had tolde the king therof, the king forthwith sente for this cruell felowe, and saide to him: O wycked man I forgaue the thy hole debt at thy sute and request, it shuld therfore haue becomid the, to haue shewed like cōpassion vnto thy felowe, as I shewed to the. And the kyng soze displeased with this crueltye comitted him to tormentours, that shuld roughly & streitly hādle him in prison, til he had paid y hole det.

Upon this parable Chyiste inferreth and saith, Euen so shal your heuēly father do with you, if you wil not forgiue every one of you his brother euen from the hart. Thus it apereth plainly, that if we wil be forgiven, if we wil scape euerlasting damnation, we must put out of our hart al rācour, malice, & wil to  
a ii                      reuenge



### THE FIFT PETITION

revenge and, satisfie our owne carnall affections referring the punishment of the offenders, whiche in their offences haue transgressed the lawes of god, or of the prince, to the order of iustice, wherof vnder god, the princes and rulers be mynisters in earth, In whiche doing we please god, so that we viterly forgiue our owne priuate grudge and displeasure.

And if any peradventure wyl thinke it to be an hard thyng, to suffre and forgiue his enemy, whiche in wo:de and deede hath done him many displeasures, let him consider agayne, howe many harde strokes our sauour Ch:iste suffered and abode for vs, what were we whan he gaue his most precious lyfe for vs, but horrible synners and his enemies? howe mekely toke he for our sake all rebukes, mockes, byndyng, beating, crownyng with thorne, and the moste opprobrious death? It is vndoubtedly aboue our frayle and corrupte nature to loue our enemies that do hate vs, and to forgyue them that do hurt and offende vs: and it is a dede of greater perfection than man hath of him selfe, but god that requireth it, wyl gyue grace that we may do it. if we aske and seke for it. And therfore in this petition our sauour Ch:iste teacheth vs to aske this grace of our heauenly father, that we may forgiue our enemies, and that he wyl forgiue vs our trespasses, euē so as we forgiue them that trespas against vs.

It is further to be noted, that to forgiue our brother his defeaute, is also to pray to god, that he wyl forgyue him, and wyl not impute his offence to him  
and

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and to wyshe to hym the same grace and gloꝝy, that we desyre vnto our selues, and also our selfe whan occasion shall come, to helpe hym as we be bounde to helpe our chꝛysten bꝛother.

And finally foꝛ as moche as in the expounding and declaracion of scripture, it is conuenient, and requisite to obserue and folowe this rule, that whā so euer scripture speaketh of any duetye to be done of one chꝛysten man to an other, that than the same duetye be so plainly and fully opened and set foꝛthe that eche man may heare his owne duetye toꝝched: so that both parties (that is to saye) as well he that is bounde to foꝛgiue, as he whiche receyueth foꝛgyuenes, may indifferently knowe their duetye and be haupout, and accoꝝdinge thervnto, endeuour theym selfe to do the same. Foꝛ these causes it is expedient, that lyke as in the foꝛmer parte of this petition, we haue declared the part and duetye of him, whiche shulde foꝛ charities sake foꝛgyue, so to declare the part and duetye of them, to whom foꝛgiuenes shulde be made, lest euyll doers and naughty mynded people, myghte by the foꝛmer declaracion take occasion styll to perseuere in their naughtye myndes and doinges, and yet claime foꝛgiuenes of their neyghbour.

Wherfoꝛe ye shall vnderstande, that foꝛgyuenes afoꝛe spoken of, is not so ment in scripture, that by it iustyce oꝛ lawes of pꝛinces shoulde be broken, condemned, oꝛ not executed. Foꝛ although our sauiour Chꝛiste in this petition dothe teache vs to remitte and foꝛgiue all iniuries and trespasses done



### THE FYFTE PETITION

Agaynst vs, yet he whiche hath done the iniurie or  
trespas, is neuertheles bounde to acknowledge his  
faut, and to aske forgiveness therfore, not onely of  
god, but of him also whom he hath offended, and  
to intend to do no more so. And furthermore to re-  
compence and make amendes vnto the parties, a-  
gainste whome he hath trespassed, according to his  
abilitie and power, and as the greuousenelle and  
greatnes of the offence requireth. And in case he  
whych hath committed the offence or trespasse, be  
obstinate, and wyl not do these thinges before re-  
herfed, whych he is bounde to doo by the lawe of  
god: than may the partie, whiche findeth him selfe  
greued, notwithstanding any thing that is saide  
before in this petitiō, laufully and without offence  
of goddis commandementes aske and seeke recom-  
pence of suche iniuries, as be done to him, acco-  
ding vnto the order & prouision of the lawes of the  
realme, made in that behalfe, so that he alway haue  
an eye and respect vnto charitie, and do nothing for  
rancour or malpce, or for sinister affection, neither  
beare any hatred in his hart towarde him, whom  
he sueth, but only vpon a zeale & loue of the main-  
tenance of iustice, correction of vice, and refozma-  
tion of the partie that hath offended, remembre  
alwayes that he excede not, nor go beyonde the limi-  
tes and boundes of this generall rule, taughte by  
our sauour Christe in his gospel: As ye wold that  
other men shoulde do vnto you, even so doo you vnto  
them. For this is the lawe and the propbetes. And  
thus we christen folke, wayinge forgiveness on  
the

OF THE PATER NOSTER,

the one partie, and the duettie of hym that is forgyuen on the other party (as here nowe we be taught) shall the better knowe how to endeuour our selues to obserue bothe ways. And by these meanes se and vnderstand moze perfectly, the agrement and intent of scriptures, whiche we be bounde to obserue and folowe.

The syxte petition.

**A**nd lette vs not be led in-  
to temptation.



It is to be noted fyrst that there be two maner of temptations, whereof one cometh and is sent to vs by god, who suffreth those that be his, to be tempted by one meanes or other, for theyr probation or triall, al be it he so assisteth and aydeth them, in all suche temptations, that he tourneth all at the ende vnto theyr profit and benefite. For as the wise man saythe: Like as the ouen trieth the potters vessell, so dothe temptation of trouble trie the rightuous man. And with this maner of temptation, god tempted sundry wyse our holy father Abraham, he tempted also Job with extreme pouertie, horrible syckenes, and sodayne deathe of his chyldren, and dayly he tempteth and proueth all suche as he loueth.

Ec. xxviii,

The other maner of temptation cometh chieflly of the deuyl, whiche lyke a furyouse and a wood lion ragyth & runeth about perpetually seeking how he may deuour vs, And cometh also of our owne concu-

i. Pet. v.



# THE SYXTE PETITION

Jacob.i.

concupiscence, which continually inclineth and st-  
 reth vs to euill, as saynt James sayeth, Every man  
 is tempted drawen and entised by his owne concupis-  
 cence. This concupiscence is an inclination and pro-  
 nne of our inordinate nature to synne, whiche im-  
 perfection man hath by the fall of Adam, so that al-  
 though originall sinne is taken away by baptisme,  
 and the dyspleasure appeased betwyte God and  
 man, yet remayneth the dysorder & debate betwene  
 the soule and the fleshe, whiche shall not be extincte  
 but onely by bodily deathe. For there is no man so  
 mortified, so sequestred from the worlde, and so rai-  
 shed in spirite, in deuotion, or in contemplation, but  
 that some concupiscence is in him: howbe it by god-  
 dis grace & mercy it raigneth not, no: is of god ac-  
 compted for synne, no: is hurtful but only to them,  
 that by consent yeld vnto it. It wyl neuer cesse but  
 one way or an other it wyl euer assaut vs, & if we  
 do not fight with it, and resist it continually, it will  
 ouercome vs, and byynge vs into bondage, so that  
 the deuyll by this our concupiscence and our con-  
 sent, all vice and synnes be ingendred, lyke as be-  
 twene man and woman child:en be ingendred, ac-  
 cordinge to the sayinge of saynte James where he  
 sayth: Concupiscence whan she doth conceyue, she brin-  
 geth forth synne, and that of all sortes, that is to say,  
 first actes and dedes, contrary to the lawes of god, and  
 after that, vse and custome of the same dedes, and at  
 length blyndnes and contempt. For so the wise man  
 sayth: The wycked man whan he cometh to the bot-  
 tome of sinne, setteth nought therby, but blinded with  
 euill

Jacob.i.

Pro xviii.

## OF THE PATER NOSTER.

euyl custome, either thinketh the sinne that he bleth to be no sinne, ozels if he take it fo: syn, yet he carith not fo: it, but either vpon baine trust of the mercy of god (which is in dede no right trust, but a very pze-  
sumptiō) he wil cōtinue stil in purpose to syn, ozels vpon baine hope of long lyfe, he wyl p:olonge, dif-  
ferre, & delay to do penance fo: the same, vntyll the last ende of his life. And so oftentimes pzeuented with sodaine death, dieth without repentance. Wherfoze considering how daungetous it is to fal into sinne, and how harde it is to arise: the chief and the best way is, to resist with goddis helpe the firste sugges-  
tion vnto synne, & not to suffre it to pzeuayle with vs, but as soone as may be, to putte it out of our myndes. fo: if we suffre it to tary any whyle in our hartes, it is great perill, lest that consent and dede wyl folowe shortly after.

**Secondly** that our sauiour Iesus Chryste tea-  
cheth not vs in this syxt petition, to pray vnto god our father, that we shuld be clerely without al tempta-  
tion: but that he wol not suffre vs to be ledde in-  
to temptation, that is to say, that whan we be temp-  
ted, he woll giue vs grace to withstand it, and not  
suffre vs to be ouercome therewith, acco:ding wher-  
vnto saint Paule saith: God is true and faithful, and i. Cor. x.  
wyl not suffer vs to be tempted aboue that we maye  
beare, but he wyl so moderate the temptation, that we  
may susteyne & ouercome it. And saint James sayth: Iacob. i.  
Thinke that you haue a great cause to ioye, whan you  
be troubled with diuerse temptations. For the trienge  
of your faith bringeth pacience, and pacience maketh  
b per



## THE SEVENTH PETITION

Iaco. i.

Apo. ii.

ii. Tim. ii.

Iohn. xvi.

perfect workes, so that you may be perfect and sound, lackynge in nothyng. And almighty god also exhorteth vs, and calleth vpon vs to fyght against temptations, saying: He that getteth the victory agaynst them, I shall gyue hym to eate of the tree of lyfe. And againe he sayeth: He that ouercometh them, shall not be hurte with the seconde deathe. And saynte Paule saith: No man shall be crowned, excepte he fight lawfully, that is to say, excepte he defende him selfe, and resist his enemies at all pointes to his power. And our sauour giueth vs a good courage to fyght in this battaile, where he saileth: Be of good comferte, for I haue overcome the world, that is to say, I haue had the victoꝝ of all synnes and temptations, and so shall you haue, if the faute be not in your selues. For ye fyght with an aduersary, whiche is already banquysed and overcome.

The seventh petition.

**But delyuer vs from euyll.**



**I**t is firste to be noted, that lyke as in the sytte petition Chyste taught vs to desyre of our heauenly father, that we shuld not be overcome with temptation, ne broughte into synne, so now in this seventh and laste petition, he teacheth vs to pray hym, that if by frailenes we fall in to the captiuitie of the deuyl by synne, he wyll soone delyuer vs from it, not to lette vs contynue in it, not to lette it take roote in

OF THE PATER NOSTER.

In vs, not to suffre synne to raigne vpon vs, but to deliuer vs free from it.

**Synne** is the exceeding euill, from the whiche in this petytion we desyre to be deliuered: And though in this petitō be also cōprehended all euils in the worlde, as spekenes, pouertie, derth, with other lyke aduersities, yet chiefly it is to be vnderstande of synne, whiche onely of it selfe is euill, and ought euer without condition to be eschued.

**And** as for other aduersities, neither we can ne ought to refuse, whan god shall sende them neither we ought to pray for the eschuyng of them, otherwise than with this condition, yf goddis pleasure so be. Many thynges we suffre in this worlde, and take theym for euill, but they be not euill of them selfe. All affections, dysseases, punyschmentes and toymentes of the bodye, all the troubles of this worlde, and all aduersities, be good and necessarie instrumentes of god for our saluation. For god hym selfe (who can not saye other than truth) sayeth: Those that I loue, I chastise. And agayne the apostle sayeth. He receyuetb none, but whom he scourgeth. This is tyme of scourgyng, and the tyme to come, is the tyme of reste, ease, and blysse. And surely it is a great token, that we be in the fauour of god, whan he dothe scourge vs, and trieth and syneth vs lyke golde in the fyre, whyles we be in this worlde. As contrary it is a greates token of his indignation towardes vs, to suffre vs lyuyng euill, to continue in prosperitie, and to haue all thynges after our wylle and pleasure, and

Apoc. i.  
Hebr. xii.



### THE SEVENTH PETITION

neuer to trouble vs o: punyſhe vs with aduerſitie.  
Therfo: e our ſauour Ch: iſt Jeſus (who knoweth  
what is beſt fo: vs) teacheth vs to praye and deſyre  
to be deliuered, not chiefly from worldly afflictions,  
trouble, and aduerſitie, whiche god ſendeth abundantly,  
euen to them, whom he beſt loueth, and with  
whome he is beſt pleaſed: But the euill, which we  
moſte chiefly ſhulde pray to be deliuered from, is  
Synne, whych of it ſelfe is ſo euill, that in no wyſe  
god can be pleaſed therewith.

And bycauſe our ancient enemy the deuyl, who  
is the well and ſpyng of iniquitie, and is not onely  
hym ſelfe an homicide, a lyer, and an hater of the  
truth from the beginning: but alſo is the very rote  
and occaſion of all ſynne, and the common prouoker  
and ſtyxer of man to the ſame, and the letter and  
hinderer of all vertue and goodnes, bycauſe this enemy  
neuer ceaſeth, but continually ſercheth by all  
craftes and wyles to enduce vs to ſynne, and ſo to  
deuoure vs, and to bypng vs thereby to euerlaſting  
damnation: Therfo: e lyke as we deſyre here to be  
deliuered from ſynne, ſo alſo we deſyre, that our hea  
uently father wyl ſaue vs, and defend vs from this  
euill, the cauſer of ſynne, that is to ſay, the deuyl,  
and from his power and tyranny, ſo that he ſhuld  
not by his malice and gyles intice vs and draw vs  
into ſynne, wherby we myghte ſynally be broughte  
vnto euerlaſtyng damnation. From the whiche alſo  
we pray here to be deliuered.

The

**T**he salutation of the angell  
to the blessed virgine Mary.

**H**ayle Mary full of grace/ the lord is  
with the, blessed arte thou emonge  
women. And blessed is the fruite of thy  
wombe.



**F**or the better vnderstanding  
of this salutation of the angel, made  
to the blessed virgine Mary, ye shall  
first consyder, how it was decreed of  
the hole trinitie, That after the falle  
of our firste father Adam (by which mankinde was  
so long in the great indignation of god, and exiled  
out of heauen) the seconde person, the euerlastyng  
sonne of the father euerlastyng, shulde take vppon  
him the nature of mā, and so as he was perfect god  
shuld be perfect man, to redeme mankynd from the  
power of the deuill, and to reconcile the same again  
to his lord god. And for this purpose (as saint Luce  
in his gospel declareth) in the .vi. moneth after saint  
Elizabeth was conceiued, with saint John the Bap  
tist, the aungell Gabriel was sent from god, into a  
city of Galilee, named Nazareth, to a virgin, which  
was desposued or ensured to a mā, whose name was  
Ioseph, of the house of David, and the virgines  
name was Mary. And whan this angell came vnto  
this said virgin, he said these wordes: Hayle ful  
of grace, the lord is with the, blessed art thou emong

Luc. i.



## THE SALVTATION.

women. And whan the virgine hearing these wordes, was troubled with theym, and mused with herselfe, what maner of salutation it shuld be. The angell sayd to her: Feare not Mary, be not abashed, for thou haste founde fauour in the syght of god. Lo thou shalt conceyue in thy wombe, and shalt bryng forth a sonne, and thou shalt call his name **I E S V S**, he shall be great, and shall be called the sonne of the hyghest. And the lord god shall gyue vnto hym the seat of David, his father, And he shall reigne ouer the house of Jacob for euer, And his kyngdome shall haue no ende. Than sayd Mary to the aungelle: Howe can this be done? for I haue not knowlege of man. And the aungelle answeringe saide vnto her: The holy gost shall come from aboue in to the, and the power of the hyghest shall ouershadowe the. And therfore that holy one, that shall be borne of the, shall be called the sonne of god: And lo thy cousyn Elyzabeth hath also conceived a sonne in her olde age, and this is the syxte moneth sythe she conceived, whiche was called the bareyn woman: for there is nothing vnpossible to god. To this Mary answered: Lo I am the hand-mayde of our lord, be it done vnto me as thou hast spoken. And than forthwith vpon the departure of the angell. Mary beyng newly conceived with the most blessed childe **I E S V S**, went by into the mountaynes with speede in to a citie of Iuda, and came to the house of Zacharye, and saluted Elyzabeth. And as soone as Elyzabeth hearde the salutation of Mary, the chylde sprang in her wombe, and  
furthe

OF THE ANGEL.

furthwith Elizabeth was replenished with the holy goste, and cried with a greate voyce and sayde: Blessed arte thou amonge women, and blessed is the fruite of thy wombe. And wherof cometh this, that the mother of my lord cometh to me? For lo, as soone as the voyce of thy salutation was in my eares, the chylde in my wombe leapt for ioy. And blessed arte thou that dyddest beleue, for all thynges that haue ben spoken to the from our lord, shall be perfo:med.

Secondly it is to be noted, that the angel Gabriel, which spake to the virgine, was an high angel, and an high messenger. And truely it was conuenient, that he shoulde be so, for he came with the highest message, that euer was sente, whiche was the entreaty and leage of peace betweene god and man. And therfore the fyrst word of his salutation, that is to saye, Hail, or be ioyfull, was very conuenient for the same. For he came with the message of ioy, and so sayde the other aungell, whiche at the byrth of our sauour, appered to the shepherdes, I shewe to you (said he) great ioye that shall be to all the people. And surely consydering the effectes that ensued vpon his highe message, all mankynde hadde great cause to ioy. For man beinge in the indignation and displeasure of god, was hereby reconciled, Man beinge in the bondes of the deuyll, was hereby deliuered, Man beinge exiled and banysht out of heauen, was hereby restored thither againe.

Luc. ii.

These be suche matters of ioy and comfozte to vs, that there neuer was or shall be no: can be any like.



### THE SALVTATION.

lyke. And not onely for this purpose he began with this high worde of comforte, but also for he perceyued that the virgine being alone, wolde be moche abashed and astonied at his maruailous and sodeine comynge vnto her. And therfore he thought it expedient, fyrst of all to utter the worde of ioye and comfort, whiche might put away all feare from the blessed virgine. And he called her Full of grace, by god endued so plentuously, bycause she shulde conceyue and beare hym, that was the very plenytyude and fulnes of grace, the lord of grace, by whom is all grace, & without whome is no grace. And this is the synngular grace, by which she is called, not only the mother of man, but also the mother of god.

**Thirde**ly by these wordes, The lord is with the, is declared, why the angell called her full of grace: for surely our lord is not with them, that be not in grace, nor taryeth with them, that be boyd of grace and be in synne. For there is a separation and dyuorce betwene the synfull soule and our lord, as the wyse man saythe: Peruerse thoughtes make a separation and a diuorce from god.

**Fourthly** by these wordes, Blessed arte thou amonge women, was ment, that there was neuer woman so blessed. And truly she may wel be called so, moste blessed among all women: for she had greates and high prerogatiues, whiche none other woman euer had, hathe, or shall haue. Is not this an high prerogatiue, that of all women she was chosen to be mother to the sonne of god? And what excellent honour was she put to, whan, notwithstandinge,  
the

## OF THE ANGELL.

the decree was made of his natiuitie by the hole trinitie, yet the thyng was not done and accomplished without o: befo:e her consent was granted: fo: the whiche, so solenne a messenger was sent. And also howe highe grace was this, that after the defaute made thzough the perswasion of the firste woman our mother Cue, by whom Adam was bzought in: to disobedience, this blessed virgin was eleste to be the instrument of our reparation, in that she was chosen to beare the sauour & redemer of the world: And is not this a wonderfull prerogatiue, to see a virgine to be a mother, & conceyue her chylde without synne: we may worthily say, that she is the most blessed of all other women. And to the intent that all good chzisten men shulde repute and take her so: Beholde the prouidence of god, that wolde by another wytnesse confirme the same, fo: euen the very same wo:des that the aungell spake, the blessed matrone saint Elyzabeth spake also, and where the angell made an ende, there she beganne.

The angell made an end of his salutation, with these wo:des, Blessed art thou amonge women, The blessed matrone began her salutation with the same wo:des, declarynge that she was inspired with the same spirite, that sent the aungell, and that they were both ministers to the holy Trinitie, the one from heauen, the other in earth. And after ward she added these wo:des, saying: And blessed is the fruite of thy wombe. These be not the wo:des of the angel but of saint Elizabeth: fo: whan the vyrgin Mary came to salute her, the sayd Elizabeth beyng inspired



## THE SALVATION

red with the holy goste, and knowyng that the bte-  
gine Mary was conceived, spake these wordes, of  
the fruite that the virgine shulde byng forth.

And there is also an other wonderfull thyng to  
be noted, for as it appereth in the gospell, the child  
in saynt Elizabethes wombe, that is to say, saynt  
John Baptist ( whiche yet had scant lyfe ) gaue te-  
stimony to this fruite, that this fruite shulde saue  
hym and all the worlde, and as a prophete he lepte  
for ioy in his mothers wombe, although he could  
not than speake, yet neuertheles he declared by such  
signes and tokens as he could, that blessed was the  
frute of that wombe, And worthily called the fruit  
of her wombe in that the substance of the nature of  
man, whiche our sauour Chyste toke vppon him,  
was taken of the substance and nature of the moste  
blessed virgin, and in her wombe. And so is called  
the fruite of her wombe. And well he may be called  
the blessed fruite, whiche hath saued vs and gyuen  
vs lyfe, contrary to the curlyd fruite, whych Eve  
gaue to Adam, by whiche we were destroyed and  
brought to death: But blessed is the fruite of this  
wombe, whiche is the fruite of life euerlasting.

And it is to be noted, that although this saluta-  
tion be not a prayer of petition, supplication, or re-  
quest or suit: Yet neuertheles, the church hath vsed to  
adiopn it to the end of the Pater noster, as an hymne,  
or a prayer of laude and praise, partly of our lord &  
sauour Jesu Chyste, for our redemption, and partly  
of the blessed virgin, for her humble cosent gyuen &  
expresed to the angell, at this salutation. Laudes,  
praise

## OF THE ANGEL.

praise, and thanks at in this Ave Maria, principally gyven & yelded to our lord, as to the autour of our redemption: But herewithal the virgin lackith not her laudes, praise, and thanks, for her excellent and singular vertues, and chiefly for that she beleued & humbly consented, according to the saying of the holy matrone saint Elizabeth whan she said, vnto this virgine: Blessed arte thou that dydest gyve trust and credence to the angels wordes, for al thinges that haue ben spoken vnto the, shall be perfourmed.

## The article of free wyll.



**T**he cōmandementes & threatninges of almighty god in scripture wherby man is called vpon, and put in remembraunce, what god wolde haue hym to do, moſte euidently do expreſſe and declare, that man hath free wyll alſo nowe after the falle of our fyrſte father Adam, as plainly appereth in theſe places folowynge. Be not overcome of euyl. Neglecte not the grace that is in the. Love not the worlde, &c. If thou wylte enter into lyfe, kepe the commandementes. Which vndoubtedly ſhulde be ſaide in bayne, oneleſſe there were ſome facultie or power lefte in man, wherby he may, by the helpe and grace of god (if he wil receiue it, when it is offered vnto hym) vnderſtand his cōmandementes, and frely conſent and obey vnto them: whiche thyng of the catholyke fathers, is called Freewyll, which if we wil deſcribe, we may call it cōueniently

Rom. xii.  
i. Tim. iiii  
i. Ioan. ii.  
Mat. xix.

free wyll



## THE ARTICLE

in all men. A certayne power of the wyll ioyned with  
reson, wherby a resonable creature, without constraint,  
in thinges of reason discerneth and willetb good and  
euil, but it willetb not that good, whiche is acceptable  
to god: except it be holpen with grace: but that whiche  
is yll, it willetb of it selfe: and therfore other men de-  
fyned freewyll in this wise: Freewyl is a power of re-  
son & will, by which good is chosen by the assistance of  
grace, or euil is chose without the assistace of the same.

**H**owbeit the state and condition of freewylle,  
was otherwyle in our fyyste parentes, befoze they  
spynned, than it was either in them, or in theyre poste-  
ritie after they hadde spynned. For our fyyste paren-  
tes Adam and Eue, vntyll they wounded and ouer-  
threwe them selfe by synne, had so in possession the  
said power of freewyll, by the moste lyberall gyfte  
and grace of god their maker, that not onely they  
myght eschue all maner of synne, but also knowe  
god, and loue hym, and fulfyll all thynges apper-  
teynyng to theyre felicitie and welthe. For they were  
made ryghtuous, and to the ymage and similitude  
of god, hauing power of freewyll (as Chrysostom  
sayth) to obey or disobey. So that by obedience they  
myght liue, and by disobedience they shuld worthy-  
ly deserue to dye. For the wyle man affirmeth, that  
the state of them was of that sort in the beginning:  
saying thus: God in the beginning did create man:  
and left hym in the handes of his owne counsell, he  
gaue vnto him his pceptes and comandementes,  
saying: If thou wilt kepe the comandementes, they  
shall pserue the: he hath set afoze the fyre and wa-  
ter

ter piet furth thy handes to whether thou wylt, be-  
foze man is lyfe and deth, good & euyl what him li-  
keth, that shall he haue. From this moſte happy  
ſtate, our fyrſt parentes falling by diſobediſce, moſt  
greuouſly hurted them ſelues and theꝝ poſteritie.  
Foꝛ beſides many other euils, that came by þe tranſ-  
greſſion, the high power of mans reaſon, & freedome  
of wyl were wounded and corrupted, and all men  
therby brought in to ſuch blyndnes and infirmitie,  
that they can not eſchue ſinne, except they be illumi-  
ned and made free by an eſpeciall grace, that is to  
ſay, by a ſupernatural helpe and working of the ho-  
ly goſte, whiche althoughe the goodnes of god offe-  
reth to all men, yet they onely enioye it, whiche by  
their free wyl do accepte and imbrace the ſame. Foꝛ  
they alſo that be holpen by the ſayde grace, can ac-  
compliſhe and performe thynges that be foꝛ their  
welth, but with moch labour & endeuour: ſo great  
is in our nature the corruption of the fyrſt ſynne, &  
the heuy burdein bering vs down to euyl. Foꝛ truly  
albeit the light of reaſon doth abide, yet it is moche  
darkened, & with moch difficultie both diſcerne thin-  
ges þe be inferioꝛ, & pteyne to their preſent life, but to  
vnderſtād & perceyue thinges that be ſpiritual, & p-  
teyn to the cuerlaſtig life, it is of it ſelf vnable. And  
ſo likewiſe althoughe there remaine a certain freedom  
of will in thoſe thinges, which do pteyn vnto the de-  
ſires & workes of this preſent life, yet to pforme ſpi-  
rituall & heuenly thinges, freewyl of it ſelf is inſuf-  
ficiēt: and therfoze the power of mans freewyl, being  
thus wounded & decayed, hath nede of a philiſtion:



## THE ARTICLE

to heale it, and an helpe to repaire it, that it may receyue lpyght and strenght, wherby it may se, and haue powet to do those godly & spiritual thynges, which befoze y fall of Ada, it was able & might haue done.

**Pf. Cxviii.** **I**N this blyndnes and infirmitie of mans nature, procedyng of original synne, the prophet Dauid had regard, whan he desired his eyes to be lightened of almighty god that he might consider the metuaylous thynge that be in his lawe. And also the prophet Hieremy, saying: Hele me O lord, and I shal be made hole. Saint Augustine also playnely declareth the same, saying: We conclude that freewyll is in man after his fall, whiche thyng who so denieth is not a catholike man: but in spirituall desyres & workes to please god, it is so weake and feble, that it can not either beginne or perfoyme them, onelesse by the grace and helpe of god, it be pzevented and holpen. And hereby it appereth, that mans strenght and wyll in all thynges, whiche be helthfull to the soule, and shal please god, hath nede of grace of the holy goste, by whiche such spirituall thinges be inspired to men, and strenght and constance giuen to perfourme them, if men do not wylfully refuse the sayde grace offered vnto them.

**A**ND lykewyse as many thynges be in the scripture, whiche doo shewe freewylle to be in man: so there be no fewe places in scripture, whiche do declare the grace of god to be so necessary, that if by it freewyl be not pzevented and holpen, it can neither do nor wyl any thyng, good and godly. Of which so, te be these scriptures folowynge: without me ye can

**John. xv.**

# OF FREEVVILL.

can do nothing. No man cometh to me, except it be <sup>John. vi.</sup> <sup>ii. Cor. iii.</sup> gyuen hym of my father. we be not sufficient of our selfe, as of our selfe to thinke any good thing. Accordyng vnto whiche scriptures, and suche other like, it foloweth, that free wyl, before it maye wyl, or think any godly thing, must be holpen by the grace of Christ, and by his spirite be preuented and inspyred, that it may be able therto. And being so made able, may from thensforth worke together with grace, and by the same susteyned, holpen, and mainteyned, may do and accomplyshe good workes, & auoyd synne, & perseuere also, and encrease in grace. It is surely of the grace of god onely, that fyrst we be inspired and moued to any good thynge: but to resyst temptations, and to persiste in goodnes and go forwarde, it is bothe of the grace of god, and of our free wyl and endeuour. And fynally after we haue perseuered to the end, to be crowned with glory therfore, is the gift and mercy of god, who of his bountifull goodnes hath ordeyned that rewarde to be gyuen after this lyfe, accordinge to suche good workes as be done in this lyfe by his grace.

Therefore men ought with moch diligence and gratitude of mynde, to consyder and regarde the inspirations and holosome motions of the holy goste, and to imbrace the grace of god, whiche is offered vnto them in Christe, and moueth therein to good thinges. And furthermore to go about by all meanes to shew them self such, as vnto whom the grace of god is not gyuen in bayne, And whan they doo feele, that not withstandinge their diligence, yet  
through



## THE ARTICLE

throughe their owne infirmitie, they be not able to doo that they desyre, than they oughte earnestly and with a feruent deuotion, and stedfast faythe, to aske of hym whiche gaue the begynnynge, that he wolde vouchesafe to performe it: whiche thyng god woll vndoubtedly graunt, acco:dyng to his promyse, to suche as perseuere in callynge vppon hym. For he is naturally good, and willet al men to be saued, and careth for them, and prouydeth al thyng, by whiche they may be saued, except by their owne malice they woll be euill, and so by rightuous iudgement of god, perishe and be loste. For truly men be to them selues the autours of synne and damnation. God is neither autour of sinne, nor the cause of damnation. And yet dothe he moste ryghtuously damne those men, that do with vices corrupte their nature, whiche he made good, and doo abuse the same to euill desyres agaynste his moste holy wyl. Wherfore men be to be warned, that they do not impute to god their vice, or theyr damnation, but to them selues, whiche by freewyl haue abused the grace and benefites of god.

All men be also to be monished and chiefly preachers, that in this hygh matter, they lokynge on bothe sydes, soo attempre and moderate them selues, that neyther they soo preache the grace of god, that they take away thereby freewylle, Nor on the other syde so extoll free wyl, that intury be done to the grace of god.

The

## The article of Justification.



**D**yng the more clere vnderstan-  
dyng of this article folowynge, it  
is to be noted that all men after the  
fall of Adam, naturally descendynge  
and comming of him, be bozne in o-  
riginall synne, that is to saye, they  
lacke that original iustice and innocency wherewith  
Adam in his creation was endued, and whiche al-  
so all his posteritie shulde haue had if he throughe  
his disobedience, and breakyng of the commande-  
ment of god, had not lost the same from hym selfe, &  
all his posteritie. And further also they be bozne  
with concupiscence, wherof springe vnlafulfull de-  
sires, repugnant and contrarpe vnto the lawes of  
god, and be giltye to euerlasting deathe and damna-  
tion, from the whiche they can in no wyse be dely-  
uered by any strength or power that is in them, but  
rather fall daily into further displeasure of god, by  
committynge and addyng of many actuall synnes.

Wherfore to the entent, that man might be deli-  
uered out of this wretched & miserable state, wher-  
vnto he had brought him selfe, and might recouer  
again the same thinges that were giuen vnto him  
in his fyrste creation, and therby attayne the euer-  
lasting blisse in heauen, it pleased almighty god of  
his great and infinite mercy and goodnes, to sende  
his owne onely begotten sonne, the seconde person  
in trinite, to take vpon him the nature of man, and  
therin to woꝛke the mistery of our redemption, that



## THE ARTICLE

is to say, to deliuer vs from the captiuitie of the deuill, synne, and damnation, & to be the very meane of our reconciliation to god, & of our iustification. And surely this reconciliation of mortal man to the fauour of god immortal, did necessarily require such a mediator betwene them, as had in hym selfe the perfect nature of them bothe, which is the very propriety of a meane betwene two, to be partener with bothe them, betwene whom he taketh vpon hym to be a meane. For if he be holely ioyned with the one and cleerely separated from the other: Than he is not mete to be a mean, or mediator betwene two, whiche be at debate and enmitie. Wherefore our saviour Christ being naturally god, toke vpon hym the nature of man, that he might thereby be conuersant among men, and by his death redeme them, & yet he still retained and kepte his godhead, and was both god and man together. For if he had ben man onely, and not god, than his death coulde not haue ben a worthy and sufficient satisfaction for sinne, to the iustice of god. And if he had ben onely god and not man, than he by his bodily conuersation, could not haue called vs agayne to god, nor suffered and died bodily for vs. And this propriety of a mediator saint Paule considerynge writeth to Timothee,

1 Tim. ii.

That there is but one mediator betwene god & man which is Christ Jesus, meaning thereby, that because he onely had bothe the natures in hym, therefore he onely, and none other but he, was able to be a sufficient mediator and meane of our reconciliation to god, and of our iustification.

And

## OF IUSTIFICATION.

And so; a further declaration, how and by what meanes, we be made partakers of this benefite of iustification. It is to be noted, that this word Iustification, as it is taken in scripture, signifieth the manning of vs righteous afore god, where before we were vnrighuous, as whan by his grace we conuert vnto him, & be reconciled into his fauour, and of the children of ire and damnatio, we be made the children of god, and inheritours of euerlasting life that by his grace we may walke so in his ways that finally we may be reputed & taken, as iust & righteous in the day of iudgement, & so receyue the euerlasting possession of the kingedome of heauen. And albeit god is the principal cause, & chiefe worker of this iustificatio in vs, without whose grace no man can do no good thyng, but folowing his free wil in the state of a sinner, encreaseh his owne iniustice, & multiplieth his sinne: Yet so it pleaseth the hygge wysdome of god, that man preuented by his grace (which being offered, man maye if he wyl refuse or receiue) shall be also a worker by his free consent, & obedience to the same, in the attaynyng of his owne iustification, and by goddis grace and helpe, shall walke in such workes, as be requisite to his iustification, & so continuing come to the perfect end thereof, by such meanes & waies, as god hath ordeyned.

Wherin it is to be considered, that although our sauiour CHRIST hath offered hym selfe vpon the crosse, a sufficient redemption & satisfaction for the synnes of al the world, and hath made hym selfe an open way and entre vnto god the father for al man



# THE ARTICLE

kynde onely by his worthy merite and Deseruyng, and willing all men to be saued, calleth vpon al the worlde, without respects of persons, to come and be partakers of the ryghtuousnesse, peace, and gloꝝy, whiche is in hym: yet foꝛ al this benignitie & grace shewed vniuersally to þ hole worlde, none shall haue the effect of this benefite of our sauour Chꝛist, & enioy euertlastyng saluatiō by him: but they that take suche wayes to attayne the same, as he hath taught and appointed by his holy woꝛd, in suche oꝛdꝛ, manner, and founte, as here foloweth: that is to say, fꝛst as touchyng all them, whiche be of age, and haue the vse of natural reason afoꝛe they be chꝛistened, the will of god is, that all suche (if they will be saued) shall at the hearyng of his blessed woꝛde giue stedfast faith and assente therunto, as saint Paule saith: He that cometh to god must beleue: and by that faith grounded on the truth of the woꝛd of god, beinge taughte bothe of the thꝛeatnynges of god, agaynst sinners, and also of the great goodnes and mercy of god, offered to mankinde in our sauour & redeemer Chꝛist Jesu, they muste conceiue an hartly sorowe and repentance foꝛ theyꝛ synnes, with a sure trust to haue foꝛgyuenes of them, by the merytes & passion of our sauour Chꝛiste. And ioyninge therunto a full purpose to amende theyꝛ lyfe, and to comitte synne no moꝛe, but to serue god al their life after, they muste than receiue the sacrament of baptisme. And this is the very playne ordinary way, by the whiche god hath determined, that man beyng of age, and comyng to chꝛistendome, shuld be iustificed

Hebr. xi.

## OF IUSTIFICATION.

stified. For as for infants, it is to be beleued, that their iustification is wrought, by the secreete operation of the holy gost in theyr baptisme, they beyng offered in the fayth of the churche.

1. And this Justification, wherof we haue hitherto spoken, may be called the first Justification, that is to say, our first coming into goddis house, which is the churche of Chyist, at whiche comming we be receiued and admitted, to be of the flocke and familie of our sauiour Chyist, and be professed & sworne to be the seruantes of god: and to be souldiours vnder Chyiste, to fyghte against our ennemies the Deuyll, the worlde and the flesh. Of whiche enemies if it chaunce vs, after our baptisme to be ouerthowen, and caste into mortall synne, than is there no remedy, but for the recouering of our former estate of Justification, whiche we haue loste, to aryse by penance, wherin proceeding in sorrowe and moch lamentation for our synnes, with fasting, almesse prayer, and doing all suche thinges, at the leaste in true purpose and will, as god requiteth of vs we muste haue a sure trust and confidence in the mercy of god, that for his sonne our sauiour Chyists sake, he will yet forgiue vs our synnes, and receyue vs vnto his fauour again, and so being thus restored to our iustification, we must goo forward in our battayle asforesayde, in mortifyinge our concupiscence, and in our dayly spiritual renouation, in folowing the motions of the spirite of Chyiste in doing good workes, and absteyning from synne, and all occasions therof, being armed with faith, hope, and charitie,



## THE ARTICLE

to the intent we maye attayne our ffnall iustification, and so be glorified in the day of iugement, with the rewarde of euerlasting lyfe.

Wherfoze it is necessary for the keeping and holding of this Justification, ones conferred and giue in baptisme, or recovered again by penāce, throught the mercy of our sauour Christ, and also for the encrease of the same iustification, and ffnall consummation therof, to take good hede, and to watche that we be not deceyued by the false suggestion and temptation of our gostly enemye the demyll, who as saint Peter saith, goeth about like a roring lion, seeking whom he may deuour,

1. Petri. v.

And it is no doubt, but although we be ones iustified, yet we maye fall there fro, by our owne free wyll and consenting vnto sinne, & folowing the desyres therof. For albeit the house of our consciēce be ones made cleane, & the foule spiritte be expelled from vs in baptisme, or penance: yet if we waxe idle and take not hede, he wyll retorne with seuen woyle spirites, and possesse vs a gaine. And although we be illuminated, and haue tasted the heauenly gift, and be made partakers of the holy gost: yet may we fal and displease god, wherfoze as saint Paule saith:

1. Coria. x

He that standeth, let bym take hede that he fal not.

And here all phantasticall imagination, curyous reasoning, and baine trust of predestination, is to be laid apart. And according to the plaine maner of speaking & teaching of scripture, in innumerable places, we ought euermoze to be in dreade of our owne frailtie, naturall prouyitie to fall to synne, & not

## OF IUSTIFICATION,

not to assure our selfe, that we be elected any other  
 wyse, than by feling of spirital motiōs in our hart  
 and by the tokens of good and vertuous lyfing, in  
 folowing the grace of god, and perseuerynge in the  
 same to the ende. And this sainte Peter exhorte<sup>ii. Petri. 1.</sup>  
 vs to make our vocation and election sure and sta-  
 ble. And Christ saith: He that perseuereth vnto the <sup>Mat. xxii.</sup>  
 ende, shalbe saued. And in reuelation of saint John:  
 Be faithful vnto death, and I shal giue the the crown <sup>Apoc. 2.</sup>  
 of life. Wherefore whan we be ones elected, and ad-  
 mitted vnto goddis seruice (as is aforesayde) and  
 haue receyued our iustification in baptisme, oꝛ be  
 restozed therbnto by true penance, than muste we  
 continually walke after Christ, bearyng our crosse,  
 and encreasinge in his grate by good workes, and  
 so doing procede, go foꝛwarde and encrease in our  
 Iustificatiō, according to the sayeng of saint John:  
 He that is iuste, let him be more iustified. Foꝛ as the  
 grace of god and the gistes therof, that is to saye,  
 fayth, repentance, dꝛcade, hope, charitie, with other  
 frutes of the holy gost do encrease in vs, so do we  
 waxe and encrease in our Iustificatton.

And therfore it is playne, that not onely fayth,  
 as it is a distincte vertu oꝛ gifte by it selfe, is requi-  
 red to our iustificatiō: but also the other gistes of  
 grace of god, with a desire to do good workes, pro-  
 ceeding of y<sup>e</sup> same grace. And where as in certain pla-  
 ces of scripture, our iustification is ascribed to faith  
 without any further additiō oꝛ mētion of any other  
 vertue oꝛ gift of god: it is to be vnderstand of faith  
 in the second acceptiō, as befoze is declared in the  
 article.



## THE ARTICLE.

Gala.v.

Article of faith wherein the feare of god, repentance, hope, and charitie, be included and compysed, all whiche must be ioyned together in our Justification: So that no fapth is sufficient to Justification o; saluation, but suche a fapth, as worketh by charitie, as is playnely expessed by saint Paule in his epistle to the Galathians. And that also our good workes, which we do, being ones iustified, by faith and charitie, auaille bothe to the conseruation and perfection of the said vertues in vs, and also to the encrease and ende of our Justification and euerlasting saluation.

And althoughe we can neuer be iustified without these gyftes of the holy goste, faith, repentance, hope, charitie, with desyre and study to bying fo; the good workes: Yet it is to be vnderstande that neuerthelesse we be iustified Gratis, that is to say, freely, fo; as moche as all gyftes o; workes, whereby our iustification is wroughte and accomplished, come of the free metcy and grace of god, and not of our deseruing: So that our pryde and glozy in our selfe, and our owne worthynes, is vtterly excluded. Fo; we be not able of our selues, as of our selues, not as moche as to thynke any good thing, but our ablenes and our sufficiency is of god, which giueth vs the sayd gyftes of his own inestimable goodnes and dothe also assiste vs with his holy spirite, and strength vs, to kepe his commandementes.

And further where our keepyng of them is vnperfect, and euen in the beste men wanteth a greate deale of that duetye to god, whiche they ought and  
be

## OF IUSTIFICATION.

be bound to do: yet almighty god of his mere mer-  
 cy and goodnes, accepteth the same as a perfecte  
 fulfillinge of them for our sauiour Chyristis sake,  
 which hath fulfilled the law for vs, and is the ende  
 and perfection of the lawe, to all that truly beleue  
 in him. And so we haue all Gratis, that is to saye of  
 his grace, and not of our worthinesse, or any me-  
 rite goinge before grace, but receiuing all of god,  
 as saint Paule saith: what hast thou that thou hast 1. Cor. ii.  
 not receiued? we referte all vnto his goodnes and  
 mercy, by the whiche we both come vnto the begin-  
 nyng of our iustification, and do procede and go  
 forward in the same, and finally attayne the ende  
 therof, and be brought to euerlasting life, vnto the  
 which the very way appoynted by Chyriste (whose  
 worde no man may change) is, to kepe and obserue  
 the comandementes of god, for he saith expressely:  
 If thou wylt enter into lyfe, kepe the commandemen- Math. xix.  
 tes; that is, apply thy houle study and affection  
 to walke in the law of god, wherein if thou per-  
 seuer, thou shalt be saued. And so after thy  
 iustification, thou shalt be glorified  
 according to the order of god, whi-  
 che saynte Paule speaketh of  
 when he sayth: Quos ius-  
 tificauit, Illos glori-  
 ficauit.

¶

e

The



THE ARTICLE  
The article of good workes.



**A** preaching and learnynge of the word of god in Christis church, ought to tende to this ende, that men inaye be induced, not onely to knowe god, and to beleue and truste in hym, but also to honour and serue hym with good workes wrought in faith and charitie, and vnterly to forsake the workes of synne and the fleche, which who so euer do committe (excepte they repent and amend by penance) they shal not (as saint Paul saith) inherite the kingdome of god.

And that holy scripture goth to this point, to perswade men to lyue well, and to do good workes saint Paule testifieth saienge vnto Timothe: All scripture writen by the inspiration of god, is profitable to teache, to reprove, to correcte, to instructe, that the seruaunte of god may be perfecte, and made apt vnto euery good worke. And where as we speake of good workes, it is to be vnderstand, that we meane not only of outwarde corporall actes and dedes, but also and rather of al inwarde spiritual workes, motions, and desires, as the loue and feare of god, ioye in god, godly meditations and thoughtes, patience, humilitie, and such lyke. And also it is to be vnderstande, that by good workes, we meane not the superstitious workes of mennes owne inuention, whiche be not commanded of god, nor approued by his worde, in whiche kynde of workes many christen men, and specially of them that were lately

2 Tim. iii.

## OF GOOD WORKES.

lately called religious (as monkes, friers, nunnes, and suche other) haue in times past, put they; great truste and confidence. No; yet we meane not of suche moral actes, as be done by the power of reason and naturall will of man, without fayth in Christ: which albeit of their owne kinde they be good, and by the lawe and light of nature, man is taught to do them, and god also many tymes dothe temporally rewarde men for doing the same, yet they be not meritorious, no; auaylable to the attaynyng of euerlasting life, whan they be not done in the faythe of Christe, and therfore be not accompted amonge the good wo;kes, wherof we do here intreat: but we speake of suche outward and inward wo;kes as god hath prepared for vs to walke in, and be done in the fayth of Christe, for loue and respecte to god, and can not be brought forth onely by mans power, but he must be p;euented and holpen therto by a speciall grace.

And these wo;kes be of two sortes, for some be such as men truely iustified, and so continuinge, do wo;ke in charitie of a pure harte, and a good conscience and an vnfaigned fayth: which wo;kes although they be of them selues vnwo;thy, vnperfect and vnsufficient: yet for as moch as they be done in the fayth of Christe, and by the vertue & merites of his passion, they; vnperfectnes is supplid: the mercifull goodnes of god accepteth them, as an obseruation and fulfillinge of his lawe, and they be the very seruite of god, and be meritorious towardes the attaynyng of euerlastinge lyfe. And these be

c ii

called



## THE ARTICLE

called the woꝝkes and frutes of rightiounesse.

Other woꝝkes there be, whiche be not so perfect as these, & yet they be done by the grace of god in faith and good affection of harte towardes god, as those be, which me that haue ben in deadly sinne and by grace turne to god, do woꝝke & bring forth upon respecte and remorse, that they haue for theyꝝ offences done against god. And these may be called properly the woꝝkes of penance. As for example: whan a sinner hearing oꝝ remembꝝing the lawe of god, is moued by grace, to be contrite and sorꝛe for his offences, and beginneth to lament his estate, & to fall to prayer and other good dedes, seeking to auoide the indignatiō of god, and to be reconciled in to his fauour: These woꝝkes come of grace, but yet this mā is not to be accompted a iustified man, but he is yet in seeking remission of his sinnes, and his iustification, which the anguish of his own conscience telleth him, that he yet wanteth, but he is in a good way, and by these meanes doth entre into iustification, and if he do pꝛocede & with hartꝝ deuotion seke for further grace, he shall be assured of remission of his sinnes, and attaine his iustification, and so be made able and mete to walke in the very pure seruiſe of god, with a cleane conscience, and to bringe forth the foresaide woꝝkes of rightiounes in Chꝛist, which he can not do, afoꝛe he be iustified.

And that suche woꝝkes of penance, as we haue spoken of, be requirred to the attaining of remission of synnes and iustification: It is very euident and playne by scripture, as when our sauiour Chꝛiste saith

# OF GOOD WORKES.

sayth: Be penitent, and beleue the gospel, that is to say, first be contrite, and knowlege your synnes, & then receiue the glad tidings of remission of your synnes. And saint John Baptist preached penance, and made a way vnto Christ, and taught men whiche came vnto hym, what they shuld do to come vnto Christe, and to haue remission of synnes by hym, as it is wryten in the thirde chapiter of Luke, and specially that they, which be ones christened, and afterwarde fall from the grace of god by mortal syn, can not recouer their iustification without penance, it is playne by the saying of saynt Peter vnto Simon Magus, where he sayeth: Do penance for this thy wyckednes, and praye god, if peradventure this thought of thy hart, may be forgyuen vnto the. Marc. i. Act. vii.

And truely this waye and forme of doctrine is to be obserued, which is the very trade of scripture, wherein men be taught, firste to leaue synnes, and to retourne by workes of penance vnto god, and that then they shall receiue remission of synnes and iustification. And although suche workes of penance be required in vs, towardes the attaining of remission of synnes and iustification: yet the same iustification and remission of synnes is the free gifte of god, and conferred vnto vs, Gratis, that is to say, of the grace of god, whereby we doyng suche thynges, and hauing suche motions and workes of penance, be prepared and made more apte, to receiue further grace of remission of our synnes and iustification.

And it is not inconuenient that suche thynges shulde through grace be done by vs first, and yet it



# THE ARTICLE

Apo, xxii.

Shulde be sayd, that we receyue the sayde gyft freely.  
 For Chyste sayth in the reuelation of saynt John,  
 Qui sitit ueniat, & qui uult, accipiat aquam uitæ gratis:  
 He that is thursty, let hym come, and he that woll,  
 lette hym take the water of lyfe frely. Where he as-  
 synneth this gyfte of god to be freely gyuen & con-  
 ferred, and yet there is required some labour befoze  
 as to haue a wyl and desire to come, which coming  
 can not be without arising by faith and penance, &  
 proceeding in the same, & so to take the water of lyfe,  
 it is to say iustificatiõ, through our sauiour Chyst:  
 whiche ones receiued in baptisme or after baptisme  
 being recouered by penance, although man dayly  
 do offende and fall into dyuers veniall synnes, by  
 reason of his infirmitie and weakenesse, and ther-  
 fore hath nede of continuall and dayly repentance:  
 Yet as long as he consenteth not to deadely sinne,  
 he leseth not the state of his iustificatiõ, but remai-  
 neth styll the chyld of god. And being in that state,  
 hath power by goddis grace, dwelling in hym, to  
 do suche woꝝkes, as by acceptation of god through  
 Chyst, be compted woꝝkes of rightuousnes, and do  
 serue for the preservation and encrease of his far-  
 ther iustificatiõ, and be appointed by goddis most  
 gracious promyse, to haue euerlasting rewarde in  
 heauen. Whiche bothe inward and outward woꝝ-  
 kes be not onely the declaryng of our faith and con-  
 fidence in god, and of the grace whiche we haue re-  
 ceuyed: but also a continual exercyse, nourishment,  
 preservation, encrease, and perfection of the same.  
 For yf we shulde not, after that we haue professed  
 Chyste,

## OF GOOD WORKES.

Chyſte, apply our wyl to worke well accordyng to our ſayd pꝛoſeſſion, than ſhulde we falle from the grace of god, and the eſtate of rightuouſnes and iuſtification, whiche we were ones ſet in, and become agayne the ſeruantcs of ſynne. And as ſaint Peter ſaith: we ſhuld be in worſe caſe, than we were before we receyued the knowlege of Chyiſt. ii. Pet. ii.

And that we encrease in grace by workynge in the grace of god ones receyued, it appereth by the worde of our ſauour Chyiſt, where he ſaith: *Omni habenti dabitur & abundabit.* Meaning therby, that who ſo euer bleth well the grace of god, whiche is offered vnto hym al redy, he ſhall haue more, & waite plentyfull in grace. wherfoꝛe as we contynue and perſeuere in good workes, ſo more and more we go ſorward and pꝛocede in our iuſtification, and in encreaſyng the ſame, wher vnto ſainte Peter exhorteſt vs, ſaying: Fall not frome the ſure eſtate wherin ye be ſette, but increaſe and grow in grace, & in the knowlege of our lorde and ſauour Jeſu Chyiſt. ii. Pet. iii.

And to aſcribe this dignitie vnto good workes, it is no derogatio to the grace of god. For almoſch as it is to be coſeſſed, that al good workes come of the grace of god. And our merites, as ſaint Auguſtine ſayth, be but the gyftes of god, and ſo in our ſelfe we may not gloꝛy noꝛ loke backe on our owne worthines oꝛ dignity, whiche is naught, as of our ſelfe: but of the onely acceptation of goddes mercy. And therfoꝛe we muſt as ſaynt Paule ſayth: *Extende our ſelfe to that whiche is afore vs, to the rewarde of the beaucty callynge, whiche is in Chyiſte, and ſtille pꝛocede* Phili. iii.



# THE ARTICLE

Lac. xvii.

Ma. xxv.

II. Cor. ii.

Luc. i.

Ti. ii.

cede in good workes, knowynge our selues to be euer  
more greater debtours to god for his grace. And  
whan we haue done all, whiche we be bydden doo,  
the scripture teacheth vs to say, that we be vnprofi-  
table seruantes: bicause that what so euer we haue  
done, it is but our duety, no; we haue done nothing  
but that we haue receyued of his gifte to do, and  
that to our profite and not to his. But yet must we  
take hede, that scing we haue receyued the grace of  
god, we be not found vnprofitable seruantes in this  
wyse, that is to say, idell seruauntes: to whome it  
shall be sayde: Cast out the vnprofitable seruaun-  
tes, into the outwarde darkenes, where shalbe we  
pyng and gnashyng of tethe. And saint Paule al-  
so exhorteth saying: Receyue not the grace of god in  
vayne: that is to saye: worke well: For the grace  
of god is giuen you to that entent, and to that ende  
we are redemed by Christe, and deliuered from the  
tyraldom of synne, and captiuitie of the deuyll, that  
we shulde serue god, as Zachary sayth, in holines and  
rightuousnes afore hym all our life. And in an other  
place sainte Paule saythe: The grace of god hath  
appered to byyng saluation vnto all men, teaching  
vs, that we renouncynge all vngodlynnes, and  
worldly desyes, shulde lyue in this present worlde  
sobely, iustly, and deuoutely, loking for the bles-  
sed hope and apperance of the glory of the great  
god, and our sauour IESV CHRIST: which  
gaue hym selfe for vs, to redeme vs from all wy-  
kednes, and to clense vnto hym selfe, a special peo-  
ple whiche shoulde be studious folowers of good  
workes

## OF GOOD VWORKES.

workes. In whiche godly sentence of saint Paule, besides other great plenty of fruitfull learning and edifieng, he toucheth in thre wordes, all the good workes of a true christen man, where he saith Soberly, Justly, and Deuoutly. For in this worde Soberly, he comprehendeth all abstinence and temperance, and our duetie touchinge our body. And in sayeng, Justly, he containeth al workes of charitie towards our neighbour, with due obedience to our princes, heades and gouernours. And in this word Deuoutly, he concludeth all our workes spirituall which be done immediatly vnto god, as praier, thinkinge of god, desiringe of his glory. &c.

And vnto all these workes, ought we moste diligently with all labour and care to apply our wyl, for these effectes and endes, that is to saye, the glorye of god, the profite of our neyghbour, and our owne merite, that we may shewe our self thankful seruantes to our sauour Iesu Christ, and to be the very people of god, and that he may be glorified in vs, that his churche maye be edified by our example, that we maye auoyde falling into temptation and sinne, that we maye scape the scourge of god, that the grace of god and the giftes therof maye encrease, and be made perfecte in vs, that we maye make our election stable and sure, that we maye attayne euerlastinge life, beinge founde fruitful in the daye of iudgement, where euery man shall receyue according to his workes.

Of



PRAYER FOR  
Of prayer for soules departed.



**D**O: as moche as due ordre of charitie requyeth, and the booke of Machabeis, and dyuerse auncient doctours playnely shewe, that it is a very good and charitable deede, to pray for soules departed. And for as moch as suche vsage, hath continued in the churche so many yeres euen from the beginning: men ought to iudge and thinke, the same to be wel and profitable done. And truely it standeth with the very ordre of charitie, a chrysten man to pray for a nother bothe quicke and deade, and to comende one an other in their prayers to goddis mercy, & to cause other to praye for them also, as wel in masses & exequies, as at other times, and to giue almes for them, according to the vsage of the churche, & ancient opinion of the old fathers: trusting that these thinges, do not only profite and auayle them, but also declare vs to be charitable folke, bycause we haue mynde and desire to profite them, which notwithstanding they be departed this present lyfe, yet remayne they stil, members of the same mystical body of Chyist, wherunto we pertain.

And here is specially to be noted, that it is not in the power or knowlege of any man, to limit and dispence, how moch, and in what space of time, or to what person particularly the said masses, exequies, and suffrages do profite and auayle: Therfore charitie requireth, that who so euer causeth any suche masses, exequies, or suffrages to be done, shuld yet though

• OVLES DEPARTED.

(though their intente be moze for one then for an other) cause them also to be done for the vniuersal cōgregation of chriſten people quicke and deade, for that power and knowlege afore reherſed pertaineth only vnto god, which alone knoweth the meaſures and times of his owne iudgement and mercies.

Furthermoze bicauſe the place where the ſoules remaine, the name therof, the ſtate & condition which they be in, be to vs vncertaine, therfore theſe with al other ſuche thinges, muſt alſo be left to almighty god, vnto whoſe mercy it is meete and conuenient for vs, to cōmende them, truſtyng that god accepteth our prayers for them reſeruyng the reſt holy to god, vnto whome is knowne they: eſtate & condition, And not we to take vppon vs neyther in the one part, ne yet in the other, to gyue any ſonde and temerarious iudgement, in ſo hyghe thynges, ſo farre paſſing our knowlege.

Finally it is moche neceſſary, that all ſuch abuſes as heretofore haue bene brought in, by ſupporters and maintainers of the papacye of Rome, and their complices, concerning this matter, be clerely put away, and that we therfore abſteine from the name of purgatory, and no moze diſpute or reaſon therof. Under colour of whiche, haue ben aduanſed many ſonde and great abuſes, to make men beleue that though the biſhop of Romes pardōs, ſoules mighte clerely be deliuered out of it, & releaſed out of the bondage of ſynne. And that maſſes ſayde at Scala celi, and other preſcribed places phantaſied by me, did there in thoſe places moze profit the ſoules,  
then:



PRAYER FOR SOVLES DEPARTED.  
them in an other. And also that a prescribed numbze  
of prayers, soner than other (thoughe as deuoutly  
said) shuld further their petition soner: yea special-  
ly if they were saide befoze one image moze than an  
other, which they phantasied. All these and such like  
abuses be necessary vtterly to be abolished and ex-  
tinguished.

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